

THREE BOOKS
OF

O c c u l t P h i l o s o p h y,

WRITTEN BY
Henry Cornelius Agrippa,
OF
NETTESHEIM,

Counsellor to CHARLES the Fifth,
EMPEROR of Germany:
AND
Judge of the Prerogative Court.

Translated out of the Latin into the
English tongue, By *J.F.*

London: Printed by *R.W.* for *Gregory Moule*, and are to
be sold at the Sign of the three Bibles neer the
West-end of *Pauls*. 1651.

BOOK THREE - CEREMONIAL MAGIC

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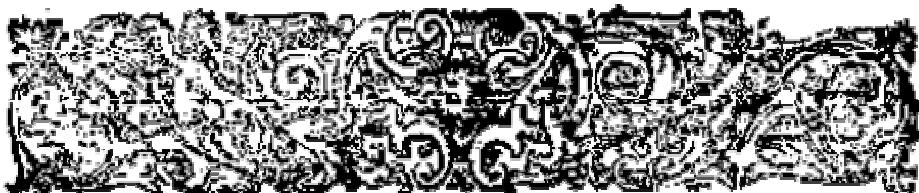
To a Certain Friend of the King's Court.

**To the Most Renowned and Illustrious Prince, Hermannus of Wyda, Prince Elector,
Duke of Westphalia, and Angaria, Lord Arch-Bishop of Colonia, and Paderborne,
his most gracious Lord, Henry Cornelius Agrippa of Nettesheim.**

It is a very excellent opinion of the Ancient Magicians (most Illustrious Prince) that we ought to labour in nothing more in this life, then that we degenerate not from the Excellency of the mind, by which we come neerest to God and put on the Divine nature: least at any time our mind waxing dull by vain idleness should decline to the frailty of our earthly body and vices of the flesh: so we should loose it, as it were cast down by the dark precipiced of perverse lusts. Wherefore we ought so to order our mind, that it by it self being mindfull of its own dignity and excellency, should always both Think, do and operate something worthy of it self; But the knowledge of the Divine science, doth only and very powerfully perform this for us. When we by the remembrance of its majesty being alwaies busied in Divine studies do every moment contemplate Divine things, by a sage and diligent inquisition, and by all the degrees of the creatures ascending even to the Archetype himself, do draw from him the infallible vertue of all things, which those that neglect, trusting only to naturall and worldly things, are wont often to be confounded by divers errors & fallacies, and very oft to be deceived by evill spirits; But the understanding of Divine things, purgeth the mind from errors, and rendreth it Divine, giveth infallible power to our works, and driveth far the deceith and obstacles of all evil spirits, and together subjects them to our commands; Yea it compels even good Angels and all the powers of the world unto our service *viz.* the virtue of our works being drawn from the Archetype himself, To whom when we ascend all creatures necessarily obey us, and all the quire [choir] of heaven do follow us: For (as *Homer* saith) none of the gods durst remain in their seats, *Jove* being moved; and then presently he ruleth (as saith *Aristophanes*) by one of the gods, whose right it is to execute his commands, who then out of his duty doth manage our petitions according to our desire. Seeing therefore (most Illustrious Prince) you have a Divine and immortall soul given you, which seeing the goodness of the Divine providence, a well disposed fate, and the bounty of nature have in such manner gifted, that by the acuteness of your understanding, and perfectness of senses you are able to view, search, contemplate, discern and pierce thorow the pleasant theaters of naturall things, the sublime house of the heavens, and the most difficult passages of Divine things: I being bound to you by the band of these your great vertues am so far a debtor as to communicate without envy by the true account of all opinions, Those mysteries of Divine and Ceremoniall Magick which I have truly learned, and not to hide the knowledge of those things, whatsoever concerning these matters the *Isiaci* those old Priests of the *Egyptians*, and *Caldeans* [Chaldaeans], the ancient prophets of the *Babylonians*, the *Cabalists*, the Divine Magicians of the Hebrews, also the *Orpheans*, *Pythagoreans* and *Platonists*, the profoundest Philosophers of *Greece*, further what the *Bragmanni* [Brahmans] of the Indians, the *Gymnosophsists* of *Ethiopia*, and the uncorrupted *Theologians* of our Religion have delivered, and by what force of words, power of Seals, by what charms of Benedictions and imprecations, and by what vertue of observations they in old times wrought so stupendious and wonderfull prodigies, imitating to you in this third book of *Occult Philosophy* and exposing to the light those things which have been buried in the dust of antiquity and involved in the obscurity of oblivion, as in *Cymmerian* darkness even to this day. We present therefore now to you, a compleat and perfect work in these three books of *Occult Philosophy* or *Magic*, Which we have perfected with diligent care, and bvery great labor and pains both of mind and body; and though it be untrimmed in respect of words, yet its most elaborate truly in respect of the matter: Wherefore I desire this one favor, that you would not expect the grace of an Oration, or the elegancy of speech in these books, which we long since wrote in our youth when our speech was as yet rough, and our language rude; and now we have respect, not to the stile of an Oration, but only to the series or order of sentences; We have studied the less elegancy of speech, abundance of matter succeeding in the place thereof; and we suppose we have sufficiently satisfied our duty, if we shall to the utmost of our power perform those things we have promised to declare concerning the secrets of *Magic*, and have freed our conscience from a due debt. But seeing without doubt, many scoffing Sophisters will conspire against me, especially of

those who boast themselves to be allied to God, and fully replenished with Divinity, and presum to censure the leaves of the Sibilles [Sybils], and will undertake to judge and condemn to the fire these our works even before they have read or rightly understood any thing of them (because such lettice agrees not with their lips, and such sweet oyntment [ointment] with their nose and also by reason of that sparke of hatred long since conceived against me, and scarce containing it self under the ashes.) Therefore (most Illustrious Prince and wise Prelate) we further submit this work ascribed by me to the merits of your vertue, and now made yours, to your censure, and commend it to your protection, That, if the base and perfidious Sophisters would defame it, by the grosse madness of their envy and malice, you would by the prespicacy of your discretion and candor of judgement, happily protect and defend it.

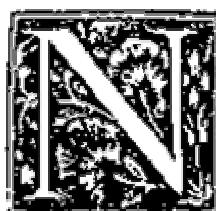
Farewell and prosper.



The third and last Book of Magick, or Occult Philosophy; written by *Henry Cornelius Agrippa.*

Book III.

Chapter i. Of the necessity, power, and profit of Religion.



Ow it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith *Hermes*) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physitian [physician] helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do consider only in naturall things, are wont very oft to be deceived by evill spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortall gods. Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a quiet mind to expect that Divine *Ambrosian Nectar* (*Nectar* I say, which *Zachary* the prophet calleth Wine making maids merry) praising and adoring that supercelestiiall *Bacchus*, the chieftest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.

Chapter ii. Of concealing of those things which are secret in Religion.

Whosoever therefore thou art that now desirereth to study thisd science, keep silence and constantly conceal within the secret closets of your Religious breast, so holy a determination; for (as *Mercury* saith) to publish to the knowledge of many a speech throughly filled with so great majesty of the Deity, is a sign of an irreligious spirit; and Divine *Plato* commanded, that holy and secret mysteries should not be divulged to the people; *Pythagoras* also and *Porphyrius* consecrated their followers to a Religious silence; *Orpheus* also, which a certain terrible authority of Religion did exact an oath of silence, and from those he did initiate to the Ceremonies of holy things: Whence in the verses concerning the holy word he sings,

*You, that Admirers are of vertue, stay,
Consider well what I to you shall say.
But you, that sacred laws contemn, prophanè?
Away from hence, return no more again.*

*But thou O Museus whose mind is high,
Observe my words, and read them with thine eye,
And them within thy sacred breast repone,
And in thy journey, think of God alone
The Author of all things, that cannot dye,
Of whom we shall not treat ---*

So in *Virgil* we read of the *Sybill*

*The goddess comes, hence, hence, all ye prophane,
The Prophet cries, and from her grove refrain.*

Hence also in celebrating the holy mysteries of *Ceres Eleusine*, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in *Esdras* we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made of consecrated paper; in these they did write down leters [letters] which might not easily be known, which they call holy. *Macrobius Marcellinus* and others say, they were called Hieroglyphics, least perchance the writings of this kind should be known to the prophane, which also *Apuleius* testifies in these words, saying, The sacrifice being ended, from a secret retyred closet he bringeth forth certain books noted with obscure letters, affording compendious words of the conceived speech, partly by the figures of beasts of this kind, partly by figures full of knots, and crooked in the manner of a wheel & set thick, twining about like vine tendrels, the reading thereby being defended from the curiosit of the prophane; Therefore we shall be worthy scholars of this science, if we be silent and hide those things which are secret in religion, for the promise of silence (as saith *Tertullian*) is due to Religion; but they which do otherwise are in very great danger, whence *Apuleius* saith concerning secrets of holy Writs; I would tell it you, if it were lawfull to tell it; you should know it; if it were lawfull to hear it; but both ears and tongue would contract the same guilt of rash curiosit. So we read *Theodorus* the tragick poet, when he would have referred somethings of the mysteries of the Jews Scripture to a certain fable, was deprived of sight. *Theopompos* also who began to translate somethings out of the Divine law into the Greek tongue, was presently troubled in mind and spirit, whence afterward earnestly desiring God, wherefore this had happened to him, received an answer in a dream, because he had basely polluted Divine things, by setting them forth in publike [public]. One *Numenius* also being very curious of hidden things, incurred the displeasure of the Divine powers, because he interpreted the holy mysteries of the goddesse *Eleusina* and published them for he dreamed that the goddesses of *Eleusis* stood in a whores habit before the Brothell house, which when he wondred at, they wrathfully answered, that they were by him violently drawn from their modestly and prostituted everywhere to all commers, by which he was admonished, that the Ceremonies of the gods ought not to be divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the mysteries of God and nature, and hide them with diverse Aenigmaes [enigmas], which law the *Indians*, *Brachmans* [Brahmans], *Aethiopians*, *Persians*, and *Egyptians* also observed; hence *Mercurius*, *Orpheus*, and all the ancient Poets and Philosophers, *Pythagoras*, *Socrates*, *Plato*, *Aristoxenus*, *Ammonius*, kept them inviolably. Hence *Plotinus* and *Origenes* and the other disciples of *Ammonius* (as *Porphyry* relates in his book of the education and Discipline of *Plotinus*) sware, never to set forth the Decrees of their master. And because *Plotinus*, brake his oath made to *Ammonius*, and published his mysteries, for the punishment of his transgression, he was consumed (as they say) by the Horrible disease of Lice. Crist also himself, while he lived on earth, spoke after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have

hid thy words in my heart, that I might not sin against thee. Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publikly written. Wherefor you will pardon me, If I pass over in silence many and the chiefest secret mysteries of Ceremonial Magick. I suppose I shal do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries; but on that condition let these things be communicated to you, on which *Dionysius* bound *Timothy*, that they which perceive these Secrets, would not expose them to the unworthy, but gather them together amongst wise men, and keep them with that reverence that is due to them. Furthermore I would also warne you in the beginning, that even as the divine powers detest publike things and profane, and love secrecy: So every Magical experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed by publicationm neither doth any compleate effect follow after; all these things suffer losse, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be secret, and to manifest to none, neither his work nor place, not time, neither his desire nor will, unless either to a master, or partner, or companion, who also ought to be faithfull, believing, silent, and dignified by nature and education: Seeing that even the prating of a companion, his incredulity and unworthiness hindreth and disturbeth the effect in every operation.

Chapter iii. What dignification is required, that one may be a true Magician and a worker of miracles.

About the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a msyticall and secret matter, necessary for every one who desireth to practize [practise] this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions. Secondly, by what way and means we may ascend to an intellect pure & conjoyned with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make up; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with any grossness, and being without al distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by *Saturn*, *Sol*, and *Mercury*; *Mars* also in the ninth house commandeth the spirits; but concerning these things we have largely treated in the books of the Stars: But who so is not such a one, it is necessary that he recompense the defecr of nature by education, and the best ordering and prosperous use of natural things untill he become commpleat in all intrinsecall and extrinsecall perfections. Hence so great care is taken in the law of *Moses* concerning the priest, that he be not polluted by a dead carcase or by a woman a widow, or menstruous, that he be free from leprosie, flux of blood, burstness, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavored nose. And *Apuleius* saith in his Apology, that the youth to be initiated to divination by magick spels [magic spells], ought to be chosen, sound without sickness, ingenious, comely, perfect in his members, of a quick spirit, eloquent in speech, that in him the divine power might be conversant as in the good houses; That the mind of the youth having quickly attained experience, may be restored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is spoken in the beginning of the first book, that he be learned and skilful in those three faculties; then all impediments being removed, wholly to apply his

soul to contemplation & to convert it self into it self; for there is even in our own selves the apprehension and power of all things; but we are prohibited, so as that we little enjoy these things, by passions opposing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power presently takes place; but the Religious operation obtains no ness efficacy which oftentimes of it self alone is sufficiently powerfull for us to obtain this deifying vertue, so great is the vertue of holy duties rightly exhibited and performed, that though they be not understood, yet piously and perfectly observed, and with a firm faith believed, they have no less efficacy then to adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, consecrations, and holy rites, proceeding from him whose spirit the publike Religion hath consecrated, who hath power of imposition of hands, and of initiating with Sacramentall poer, by which the Character of the divine vertue and power os stampd on us which they call the divine consent, by which a man supported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of Religion, and piously and most constantly meditateth on it, and without doubting believest, and art such an one on whom the authority of holy rites and nature hath conferred dignity above others, and one, whom the divine powers contemn not, thou shalt be able by praying, consecrating, sacrificeing, invocating, to attract spiritual and Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie every magicall work; But whosoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself and those that believe on him, and with danger incur the displeasure of the Divine powers.

Chapter iv. Of the two helps of Ceremoniall Magick, Religion and Superstition.

There are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superstition. This Religion is a continuall contemplation of Divine things, and by good works an uniting one self with God and the Divine powers, by which in a reverent family, a service, and a sanctification of worship worthy of them is performed, and also the Ceremonies of Divine worship are rightly exercised; Religion therefore is a certain discipline of externall holy things and Ceremonies by the which as it were by certain signs we are admonished of internall and spirituall things, which is so deeply implanted in us by nature, that we more differ from other creatures by this then Rationality; whosoever therefore neglects Religion (as we have spoken before) and confides only in the strength of naturall things, are very often deceived by the evil spirits; therefore they who are more religiously and holily instructed, neither set a tree nor plant their vinyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the *Colossians*, saying, whatsoever you shall do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by him. Therefore to superadde the powers of Religion to Physical and Mathematicall vertues is so far from a fault, that not to joyn them, is an hainous sin. Hence in *libro senatorum* saith *Rabbi Hemina*, he that enjoyeth any of the creatures without Divine benediction, is supposed both by God and the Church to have used it as taken by theft and robbery, of whom it is written by *Salomon* [Solomon], he that takes away any things violently from father and mother, is a destroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear my son the discipline of thy father, and despise not the law of thy mother; nothing more displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to be renowned and adored. Hence he hath permitted no creature of the world to be without Religion. All do worship God, play (as *Proclus* saith) frame hymnes [hymns] to the leaders of their order; but some things truly after a naturall, others after a sensible, othere a rationall, others an intellectuall manner, and all things in their manner, according to the song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in respect of the diversity of times and places, are diverse. Every Religion

hath something of good, because it is directed to God his creator; and although God allows the Christian Religion only, yet other worships which are undertaken for his sake, he doth not altogether reject, and leaveth them not unrewarded, if not with an eternal, yet with a temporal reward, or at least doth punish them less; but he hateth, thundreth against and utterly destroys prophane persons and altogether irreligious as his enemies; for their impoety is greater then he others who follow a false and erroneous Religion: For there is no Religion (saith *Lactantius* so erroneous, which hath not somewhat of wisdom in it, by which they may obtain pardon, who have kept the chiefest duty of man, if not indeed, yet in intention: But no man can of himself attain to the true Religion, unless he be taught it of God. All worship therefore, which is different from the true Religion, is superstition; In like manner also that which giveth Divine worship, either to whom it ought not, or in that manner which it ought not. Therefore we must especially take heed least at any time, by some perverse worship of superstition, we be envious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act most unworthy of Philosophers; superstition therefore altogether it be far different from the true Religion, yet it is not all and wholly rejected, because in many things it is even tolerated, and observed by the chief rulers of Religion; But I call that superstition especially, which is a certain resemblance of Religion, which for as much as it imitates whatsoever is in Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets no small power, and also obtains no less strength by the credulity of the operator; for how much a constant credulity can do, we have spoken in the first book, and is manifestly known to the vulgar. Therefore superstition requireth credulity, as Religion faith, seeing constant credulity can do so great things, as even to work miracles in opinions and false operations; whosoever therefore in his Religion, though false, yet believeth most strongly that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated to those spirits who are the chief leaders of that Religion, may work those things which nature and reason discern not; but incredulity and diffidence doth weaken every work not only in superstition, but also in true Religion, and enervates the desired effect even of the most strong experiments. But how superstition imitateth Religion, these examples declare; namely when worms and locusts are excommunicated, that they hurt not the fruits; when bels and Images are baptised and such like; but because the old Magicians and those who were the authors of this art amongst the ancients, have been *Caldeans* [Chaldaeans], *Egyptians*, *Assyrians*, *Persians* and *Arabians*, all whose Religion was perverse and polluted idolatry, we must very much take heed, least we should permit their errors to war against the grounds of the Catholick Religion; for this were blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these thigs, in this science; wheresoever therefore you shall finde these things written by us, know that those things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allied to truth and an Instruction for imitation in those things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Understanding, perfect Piety, and painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this *Augustine* gives us an Example of a Carpenter to whom Oblique and Complicate things are no less necessary and convenient then the Straight.

Chapter v. Of the three Guides of Religion, which bring us to the path of Truth.

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Fayth [faith]: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administreth power to our supplications: as we read in *Homer*, *Apollo* heard *Chrysos* prayers because he was his very great friend: and some read of *Mary Magdalene* in the Gospell, many sins were forgiven her, because she loved much; But hope immoveably hanging on those things it desireth, when it is certain and not wavering, nourisheth the

mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth [pierceth] all things through the whole world, for seeing it descends from above from the first light, and remains neerest [nearest] to it, is far more noble and excellent than the arts, sciences and beliefes arising from inferior things: this being darted into our intellect by reflexion [reflection] from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence *Proclus* saith. As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the *Platonists* testifie) we approach to God, and obtain the Divine power and protection. So we read that *Daniel* escaped the mouths of the Lyons [lions], because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so *Pallas* in *Homer* comforteth *Achilles* with these words, I am come to pacifie your wrath, if you will believe. Therefore *Linus* the Poet sings all things are to be beleaved [believed], because all things are easie [easy] to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in *Luke*, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom *Paul* preacheth; and the evil spirit answered and said, Jesus I know, and *Paul* I know, but who art thou? and the man in whom the evil spirit was, lept [leaped] on them, and over came [overcame] them, so that they fled out of the house naked and wounded.

Chapter vi. How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles.

Therefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the hight [height] and top of the humane soul, doth attract the truth, and sudainly comprehend it, & beholdeth all the stations, grounds, causes and sciences of things both natural and immortal in the divine truth it self as it were in a certain glass of Eternity. Hence it comes to pass that we, though Natural, know those things which are above nature, and understand all things below, and as it were by divine Oracles receive the knowledg [knowledge] not only of those things which are, but also of those that are past and to come, presently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Understanding challengeth to it self this divine vertue, but also receiveth this miraculous power in certain things by command to be changed. Hence it comes to pass that though we are framed a natural body, yet we sometimes prædominate [predominate] over nature, and cause such wonderfull, sodain and difficult operations, as that evil spirits obey us, the stars are disordered, the heavenly powers compelled, the Elements made obedient; so devout men and those elevated by these Theologicall vertues, command the Elements, drive away Fogs, raise the winds, cause rain, cure diseases, raise the dead, all which things to have been done amongst diverse Nations, Poets and Historians do sing and relate: and that these things may be done, all the famousest Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

Chapter vii. That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought concerning God.

Seeing that the being and operation of all things, depend on the most high God, Creator of all things, from thence also on the other dlvine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally by vertue of the first Creator (for the beginning of every thing is the first cause, but what is produced by the second causes, is much more produced by the first, which is the producer of the second causes: which therefore we call secondary gods) It is necessary therefore that every Magitian [magician] know that very God, which is the first cause, and Creator of all things; And also the other gods, or divine powers (which we call the second causes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worshipped: Whosoever therefore invocates the gods, and doth not confer on them their due honour, nor, rightly distribute to them what belongs to them, shall neither enjoy their presence, nor any successfull effect from them. As in Harmony, if one string be broken, the whole musick jars, and sometimes incurs the hazard of punishment, as it is written of the *Assyrians*, whom *Salmanasar* planted in *Samaria*, because they knew not the customes of the God of the Land, the Lord did send Lyons amongst them, who slew them, because they were ignorant of the rights of the god of the Land. Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that *Nicocreonte*, a tyrant of *Cyprus*, long since asking, who was the greatest God, the *Serapian* Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, *Orpheus* sang in these verses,

*The Heaven's Joves Royall Palace, he's King,
Fountain vertue and God of every thing;
He is Omnipotent, and in his breast
Earth, water, fire and aire do take their rest.
Both night and day, true wisdom with sweet Love,
Are all contain'd in this vast bulk of Jove.
His neck and glorious head if you would see,
Behold the Heavens high, and majesty;
The glorious rayes of Stars do represent
His golden locks, and's heads adornament.*

And elsewhere,

*Bright Phebus [Phoebus] and the Moon, are the two eyes
Of this great Jove by which all things he spies;
His head which predicts All, is plac'd i'th skie [sky],
From which no noise can whisper secretly.
It pierceth all; his body vast extends,
Both far and wide, and knows no bounds nor ends.
The spacious Air's his breast, his wings the wind,
By which he flies far swifter then the mind.
His belly is our mother earth, who swels [swells]
Into huge mountains, whom the Ocean fils [fills]
And circles; his feet are the rocks and stones
Which of this Globe are the foundations.
This Jove, under the earth conceals all things,
And from the depth into the light them brings.*

Therefore they thought the whole world to be *Jupiter*, and truly he hath produced the soul of this world, which containeth the world in it self. Hence *Sophocles* saith, in truth there is but one onely God, who hath made this heaven and this spacious earth; and *Euripides* saith, Behold the most high, who every where embraceth in his Arms, the immensurable heaven and earth; believe that he is *Jupiter*, account him God; and *Ennius* the Poet sings,

*Behold this bright sublime shining, whom all
Call Jove----- -----*

Therefore the whole world is *Jupiter*, as *Porphyry* saith, a creature made of all creatures, and a God constituted of all gods; but *Jupiter* is, so far as we can understand, from whence all things are produced, creating all things by his wisdom. Hence *Orpheus* sings concerning the Holy Word;

*There is one God, who all things hath created,
Preserves, and over all is elevated.
He only by our mind is comprehended,
And to poor mortals He ne'r ill intended.
Besides whom, there no other is ---*

And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall. *Zoroastes* [Zoroaster] likewise in his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolute perfection of nature, the contriver, and wisedom [wisdom] thereof. *Apuleius* also describs [describes] him to be a King, the cause, foundation and original, beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore *Euripides* commanded the highest God to be cal'd *Jupiter*, through whose head *Orpheus* sang all things came into this light, but the other powers he supposest to be subservient, *viz.* which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high *Jupiter* and to him only, but to the other Divine powers not to be due unless for his sake.

Chapter viii. What the Ancient Philosophers have thought concerning the Divine Trinity.

Austine [Augustine] and *Porphyry* testifie, that the *Platonists* held three persons in God, the first of which, they call the father of the world; the second they call the Son and the first mind, and so he is named by *Macrobius*. The third, the spirit or soul of the world, which *Virgil* also from *Plato's* opinion calleth a spirit, when he sings,

*Within the Spirit nourisheth, the mind'
Diffus'd through th' whole doth in its kind
The lump both act, and agitate ---*

Plotinus and *Philo* deliver, that the Son of God, *viz.* the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendour of God the Father; for the Divine mind by it self,

with one only and uninterrupted act understandeth the chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect pattern of the world, whom our *John* and *Mercurius* name the word or speech; *Plato* the Son of God the Father; *Orpheus*, *Pallas* born from *Jupiters* brain, that is, wisdom: This is the most absolute image of God the Father, yet by a certain relation, or some intrinsecall absolute thing, as it were begot and distinguished from the Father, who saith in *Ecclesiasticus*, I have proceeded from the mouth of the most high, I am the first begot before all creatures: *Iamblichus* testifieth this Son to be One and the same God with the Father in Essence, namely calling God, both the Father and Son of himself. Also *Mercurius Trismegistus* in *Asclepius* mentioneth the Son of God in diverse places; for he saith my God and Father begat a Mind a work diverss from himself; And elsewhere, unity begets unity, and reflecteth his flagrant love on himself; and in *Pimander* (where he seemeth to prophesie of the Covenant of grace to come, and of the mystery of regeneration) saith, the author of Regeneration is the Son of God, the man by the will of the one only God, and also that God is most replenished with the fruitfulness of both sexes. In like manner the *Indian* philosophers affirm, the World to be an Animal, partly *Masculine*, and partly *Feminine*; and *Orpheus* also calleth Nature or the *Jove* of this world, both the male and female thereof, and that the gods partake of both Sexes. Hence it is, that in his Hymnes he thus salutes *Minerva*, You are indeed both man and woman; and *Apuleius* in his book of the world, out of the Divinity of *Orpheus* produceth this verse of *Jupiter*,

Jove is both male and female, immortall.

And *Virgil* speaking of *Venus* saith,

I descend, and the God guiding -----

And elsewhere, understanding *Juno* or *Alecto*, he saith

Neither was God absent from her praying.

And *Tibullus* sings,

*I who prophaned have the Deities
Of Venus great -----*

And it is reported that the people of *Cacenia* wonderfully adored the God *Moon*. From this compleat intelligence of supream fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to it self, than other off springs to their parents. This is the third person, *viz.* the holy spirit. *Iamblichus* also brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God. Hence we read in *Plutarch*, that the Gentiles described God to be an intellectuall and fiery spirit, having no form, but transformilg himself into whatsoever he pleaseth, equalizing himself to all things; and we read in *Deuteronomy*, Our God is a consuming fire; of whom also *Zoroastes* [Zoroaster] saith, all things were begot of fire alone; so also *Heraclitus* the *Ephesian* teacheth; Hence Divine *Plato* hath placed Gods habitation in fire, namely understanding, the unspeakable splendour of God in himself, and love about himself; and we read in *Homer*, The Heavens to be the Kingdom of *Jupiter*, when he sings,

Jove darkning clouds and reigning in the skie,

And the same elsewhere.

*The lot of Jove the Heaven is i'th' aire,
He sits -----*

But *Aether* is derived according to the Greek Grammer, from *Aetho*, which signifies to Burn, and *Aer spiritus quasi Aethaer*, that is, a burning spirit; And therefore *Orpheus* calleth the Heaven *Pyripon*, that is a fiery breathing place; therefore the Father, Son, and the aimable spirit, which is also fiery, are by the Divines called three Persons; Whom *Orpheus* also in his adjurations invocateth with these words, Heaven I admire thee, thou wise work of the great God; I adjure thee, O thou word of the Father, which he first spake when he established the whole world by his wisdom. *Hesiode* [Hesiod] also confesseth the same things under the names of *Jupiter Minerva* and *Bule* in his Theogony, declaring the twofold birth of *Jupiter* in these words: The first daughter called *Tritonia* with gray eyes, having equal power with the Father, and prudent *Bule*, that is counsel, which *Orpheus* in the forenamed verses pronounceth plurally, because of his twofold Emanation, for he proceedeth both from *Jupiter* and *Minerva*. And *Austin* [Augustine] himself in his fourth Book *De Civit Dei* doth testify that *Porphyry* the Platonist placed three Persons in God; the first he calls the father of the universe, the second, the first mind, and *Macrobius* the Son, the third the soul of the world, which *Virgil* according to *Plato's* opinion, calleth a spirit, saying, *the spirit within maintains*. Therefore it is God, as *Paul* saith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their *Ideas*, and by the Holy Ghost are all things manifested, and every thing distributed to his proper degrees.

Chapter ix. What the true and most Orthodox faith is concerning God and the most holy Trinity.

The Catholik [Catholic] Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increase, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. The Father begat the Son from all eternity and gave him his substance, and nevertheless retained it himself. The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons. This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called *Jesus*, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted. Therefore it is necessary, that we beleeve [believe], that our Lord *Jesus Christ* the Son of God, is God and man, one person, two natures; God begot before the world without a mother, man born into the world; without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed [died], but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick [=living] and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this is the true faith, concerning which if any man doubt, and not firmly believe, he is far from the hope of eternall life and salvation.

Chapter x. Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.

God himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles cal gods, the Hebrew masters numerations, we name Attributes; as wisdom which *Orpheus* call *Pallas*; understanding, which he *Mercury*; The conception of the Form, which he *Saturn*; The Productive power, which he *Neptune*; the secret nature of things, which he *Iuno* [Juno]; Love, which he *Venus*; pure life, which he the *Sun*, or *Apollo*. The matter of the whole world, he calleth *Pan*; the soul, as it engendereth things below, contemplates things above, and retracteth it self into it self, he honoured with three names, *viz. Maris, Neptune and Ocean*, and more of this kind, of which he sings elsewhere,

*Pluto and Jupiter, and Phebus, are one;
But why do we speak twice? Gods one alone.*

And of the same *Valerius Soranus* sang,

*Omnipotent Jove the God and King of Kings,
The Father of the gods, One, yet all things.*

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as *Pliny* saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might worship that portion which he especially wanteth; so those who had need of faith invoked *Jupiter*; they that wanted providence, *Apollo*; wisdom, *Minerva*; and so as they wanted other things, they invoked other powers. Hence arose that great variety of Dieties [deities], by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore *Apuleius* in his book *De mundo* to *Faustin* saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and *Marcus Varro* in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to *Jupiter*, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of *Orpheus* and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom *Orpheus* calls Curets and unpolluted gods, *Dionysius* names Powers; the Cabalists appropriate them to the numeration *Pahad*, that is to the Divine fear: so that which is EnSop in the Cabala, *Orpheus* calleth Might; and *Typhon* is the same with *Orpheus*, as *Zamael* in the Cabala; but the *Mecubales* of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call *Sephiroth* as it were vestiments, Instruments or exemplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which *Sephiroth* every thing then receiveth power and vertue; The first of these is the name *Eheia*, the name of the Divine Essence; his numeration is called *Cether* [Kether], which is interpreted a Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphinus*, or as the Hebrews call them *Haioth Hacadosch*, that is creatures of holiness, and then by the *primum mobile*, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called *Meratiron* [Metatron], that is, the prince of faces, whose duty

it is to bring others to the face of the prince; and by him the Lord spake to *Moses*. The second name is *Iod* or *Tetragrammaton* joyned with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of *Ideas*, and the first begotten; and is attributed to the Son, and hath his influence by the order of *Cherubins*, or that the Hebrews call *Orphanim*, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath *Ideas* in himself, and distinguisheth the very *Chaos* of the creatures, by a particular Intelligence called *Raziell*, who was the ruler of *Adam*. The third name is called *Tetragrammaton Elohim*; his numeration is named *Prina*, [Binah] viz. providence and understanding, and signifies remission, quietness, the *Jubilee*, penitentiall conversion, a great Trumpet, redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call *Aralim*, that is great Angels mighty and strong, and from thence by the sphere of *Saturn* administereth form to the unsettled matter, whose particular intelligence is *Zaphchiel*, the ruler of *Noah*, and another intelligence named *Iophiel* the ruler of *Sem*; and these are three supream and highest numerations as it were seats of the Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *EI* whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so through the sphere of *Jupiter* [Jupiter] fashioning the Images of bodyes [bodies], bestowing clemency and pacifying justice on all; his particular intelligence is *Zadkiell* the ruler of *Abraham*: The fifth name is *Elohim Gibor*, that is, the mighty God, punishing the sins of the wicked; and his numeration is called *Geburach* [*Geburah*], which is to say, power, gravity, fortitude, security, judgement, punishing by slaughter and war: and it is applyed [applied] to the Tribunall of God, The girdle, the sword and left hand of God; it is also called *Pachad*, which is fear, and hath his influence throw [through] the order of powers which the Hebrews call *Seraphim*, and from thence through the sphere of *Mars*, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is *Camael*, the ruler of *Samson*; The sixt [sixth] name is *Eloha*, or a name of four letters, joyned [joined] with *Vaudahat*, his numeration is *Tiphereth*, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues [virtues], which the Hebrews call *Malachim*, that is Angels into the spere [sphere] of the Sun, giving brightness and life to it, and from thence producing mettals [metals]; his particular intelligence is *Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Peliel*, ruler of *Iacob* [Jacob]. The seventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hosts; and his numeration is *Nezah* [Netzach], that is triumph and victory; the right Columne is applyed to it, and it signifies the eternity and justice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the sphere of *Venus*, gives zeal and love of righteousness, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ruler of *David*; The eighth is called also *Elohim Sabaoth*, which is also interpreted the God of Hoasts [Hosts], not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called *Hod*, which is interpreted both praise, confession, honor and famousness. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call *Ben Elohim*, that is the sons of God, into the sphere of *Mercury*, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon* [Solomon]; The ninth name is called *Sadai*, that is Omnipotent, satisfying all, and *Elhai*, which is the living God; his numeration is *Iesod*, that is foundation, and signifieth a good understanding, a Covenant, redemption and rest, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the genui, and keepers of men, and distributeth them; his intelligence is *Gabriel*, who was the keeper of *Joseph*, *Joshua* and *Daniel*; The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth* [Malkuth], that is Kingdom and Empire, & signifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, viz. of blessed souls,

which by the Hebrews is called *Issim*, that is Nobles, Lords and Princes; they are inferior to the *Hierarchies*, and have their influence on the sons of men, and give knowledge and the wonderfull understanding of things, also industry and prophesie [prophesy]; and the soul of *Messiah* is president amongst them, or (as others say) the intelligence *Metattron* [Metatron] which is called the first Creature, or the soul of the world, and was the ruler of *Moses*.

Chapter xi. Of the Divine names, and their power and vertue [virtue].

God himself though he be only one in Essence, yet hath diverse names, which expound not his diverse Essences or Deities, but certain properties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverse gifts; ten of these Names we have above described, which also *Hierom* reckoneth up to *Marcella*. *Dionysius* reckoneth up forty five names of God and Christ. The *Mecubales* of the Hebrews from a certain text of Exodus, derive seventy-two names, both of the Angels and of God, which they call the name of seventy two letters, and *Schemhamphores*, that is, the expository; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is: but what they signify is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence, *Eheia* אֵחֶיהָ, which *Plato* translates ΟΝ, from hence they call God TO ON , others O UN that is the being. *Hu* הוּא is another name revealed to *Esay*, signifying the Abysse of the Godhead, which the Greeks translate TAUTON , the Latins, himself the same. *Esch* שְׁאַל is another name received from *Moses* which soundeth Fire, and the name of God *Na* נָא is to be invocated in perturbations and troubles. There is also the name *Iah* יְהָ and the name *Elion* עֶלְיוֹן and the name *Macom* מָכוֹם , the name *Caphu* כָּפֹעַ , the name *Innon* יְוֻנָּן & the name *Emeth* [=aemeth] אֶמֶת which is interpreted Truth, and is the seal of God; and there are two other names *Zur* צָור and *Aben* אֲבָן both of them signify a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrian [Gematria] arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name *Agla*¹ אֲגָלָא from this verse of the Holy Scripture

אתה אָדָני לִיבֵר לְעוֹלָם

that is the mighty God for ever; in like manner the name *Iaia* יְאֵיָה from this verse

אלְהִינוּ יְהָוָה אֶחָד יְהָוָה

that is God our God is one God; in like manner the name *Iava* יְאֵוָה from this verse

יְהִי אֹור וַיְהִי אֹור

that is let there be light, & there was light; in like manner the name *Ararita* אָרָרִיתָא from this verse

אחד ראש אחדותו ראש יהודו תמיירתי אחד

that is one principle of his unity, one beginning of his Individuality his vicissitude is one thing;

and this name *Hacaba* הַקְבָּה is extracted from this verse

ברוך הקדוש הוא

the holy and the blessed one; in like manner this name *Jesu ישׁוֹ* is found in the heads of these two verses, *viz.*

יביא שלוחו לו

that is, untill the *Messiah* shall come, and the other verse

יננו שמו וית

that is, his name abides till the end, Thus also is the name *Amen* אָמֵן extracted from this verse

אדני מלך נאמן

that is the Lord the faithfull King; sometimes these names are extracted from the end of words, as the same name *Amen*, from this verse

לא כן הרשעים,

that is, the wicked not so, but the letters are transposed; so by the finall letters of this verse

לי מה שמו מה,

that is, to me what? or what is his name? is found the name *Tetragrammaton*, in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters, one by one, even as those seventy two names of God are extracted from those three verses of *Exodus* beginning from these three words,

ויסע ויבא ויט

the first and last verses being written from the right to the left, but the middle contrarywise from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as *Messia* מֶשְׁיחָה from *Ismah* יִשְׁמָח and

Michael from **מִיכָּאֵל** *Malachi*. But sometimes by changing of the Alphabet, which the Cabalists call *Ziruph צִירֻף* so from the name *Tetragrammaton יהוה* are drawn forth **מצפָּצָה** *Maz Paz* **קוֹזָה** *Kuzu* sometimes also by reason of the equality of numbers, names are changed, as *Metattron* [Metatron] **סַדָּאִי** *Sadai* **שָׁדַי** *Matatron* for both of them make three hundred and fourteen, so *Iai* and *El אל* are equal in number, for both make thirty one. And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and taught in any other language except the Hebrew; but seeing the names of God (as *Plato* saith in *Cratylus*) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, therefore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath [breathe] forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore *Origen* commandeth that they be kept without corruption in their own Characters; and Zoroastes [Zoroaster] also forbiddeth the changing of barbarous and old words; for as *Plato* saith in *Cratylus*, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: *Iamblicus* in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in *Exodus*, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of *Numbers*, the Lord saith, I will put my name upon the sons of *Israel* and I will bless them: Therefore Divine *Plato* in *Cratylus* & in *Philebus* commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more express Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magicall operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as if were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of *Medea*.

*Most pleasant sleep she causd, words thrice she spake,
The Seas appeasd, and soon their fury brake.*

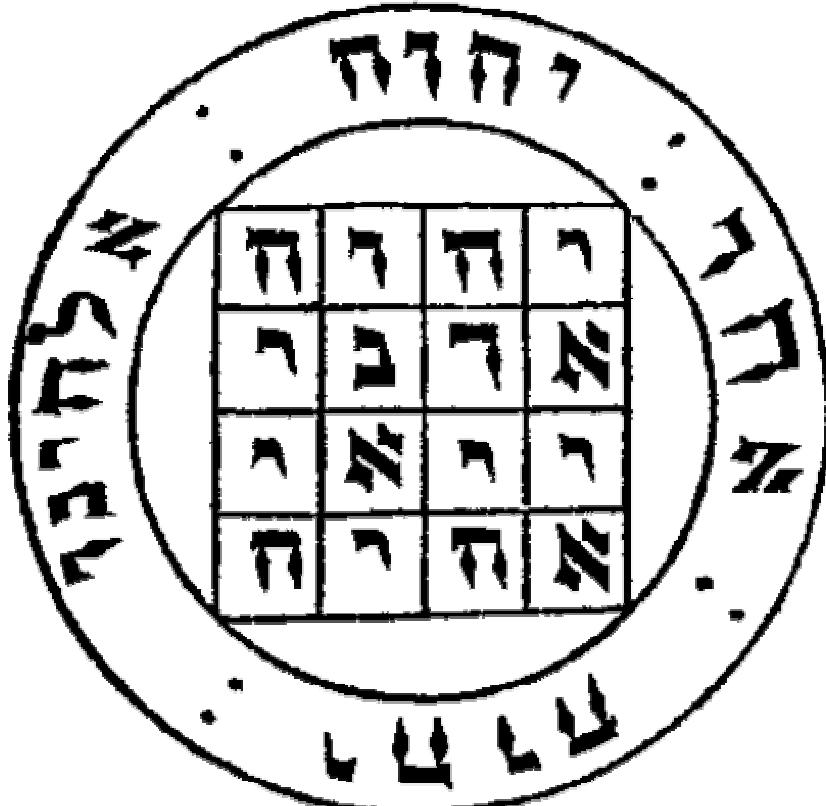
Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the *Pythagorians* [Pythagoreans] also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that *Orpheus*, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that *Apollonius*, by certain words whispered, raised up a dead maid at *Rome*; and *Philostratus* reporteth that some did by certain words call up *Achilles* Ghost; and *Pausanias* relates, that in *Lydia* in the Cities of *Hiero-Cesarea* and *Hypepis*, were two temples consecrated to the Goddess whom they called *Persica*, in both of which when divine service was ended, a certain Magitian [magician], after

he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly. Also *Serenus Samonicus* delivereth amongst the precepts of Physick, that if this name *Abracadabra* be written, as is here expressed, *viz.* diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Fever or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away.

a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b r
a b
a

But *Rabbi Hama* in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered name *Araritha*, and his interpretation is written about, *viz.* the verse from which it is extracted, even as you see it here described.

The former part.



The hinder part.

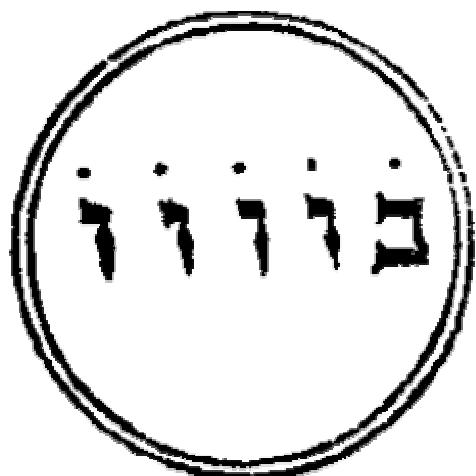


But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Inke made for this purpose, of the smoak [smoke] of consecrated wax lights, or incense, and holy water; The actor must be purified and cleansed by sacrifice, and have an infallible hope, a constant faith, and his mind lifted up to the most high God, if he would surely obtain this Divine power. In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one

side בָּרוּךְ צְמַרְבָּה and these on the backside בָּרוּךְ וְצְמַרְבָּה which are the beginnings and ends of the five first verses of *Genesis*, and representation of the creation of the world; and by this Ligature they say that a man shall be free from all mischieves, if so be that he firmly believeth [believeth] in God the creator of all things.

In the fore part.

In the hinder part.



Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found, as saith *Rab Costa Ben Luca*, that many things not having Physicall vertues do very much, As for example, the finger of an abortive child hanged on the neck of a woman hindereth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, *Zoroastes* [Zoroaster], *Orpheus*, *Iamblicus*, *Synesius*. *Alchindus*, and all the famous Philosophers testifie; and *Artephius* both a Magician and Philosopher, hath written a peculiar book concerning the vertue of words and Characters. *Origen* not inferior to the famousest Philosophers, doth maintain against *Celsus*, that there doth ly [lie] hid wonderfull vertue in certain Divine names, and in the book of *Judges* the Lord saith, my name which is *Pele*

פָּلָא, signifieth with us, a worker of miracles. or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as *Moses* the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name *Tetragrammaton*, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which *Paul* calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

Chapter xii. Of the influence of the divine names through all the middle causes into these inferior things.

The most high Creator and first cause, although he ruleth and disposeth all things, yet distributeth the care of execution to diverse Ministers, both good and bad, which *John* in the *Revelations* cals assisting, and destroying Angels: of which the prophet sings elsewhere; The Angel of the Lord remains in the presence of them that fear him, that he may preserve them: and elsewhere he describes immissions by evill Angels. Now whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but as it were by instruments, that after this manner all things might work together to serve him, that as every part of Heaven, and every Star doth discern every corner or place of the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that part and Star should be applyed to them, *viz.* place, time, and species. Whence *Austin* [Augustine] in his book of questions, saith, Every visible thing in this world, hath an Angelicall power appointed for it: Hence *Origen* on the book of *Numbers* saith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beasts, the nativity, and progress of living creatures, shrubs, plants, and other things, giving them that vertue which is said to be in them, from an occult propriety; much more need is there of Angels that may rule holy works, vertues and men, as they who alwaiers see the face of the most high father, and can guide men in the right path, and also even the least thing to this place, as fit members of this world in which God as the chief president, dwelleth, most sweetly disposing all things, not being contained, or circumscribed, but containing all things, as *John* in the *Revelations* describeth the heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones of the Ephod and foundations of the Holy City described by *Ezekiel*, were written the names of the tribes of *Israel*, and the name of four letters did predominate over them; so in the Gospel, the names of the Apostles are written in the stones of the foundation of the heavenly City, which stones stand for the tribes of *Israel* in the Church, over which the name of the Lamb hath influence, that is, the name of *Jesus*, in which is all the vertue of the four lettered name; seeing

that *Jehovah* the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and *Jesu*, the vertue whereof is first in God, afterward diffused into these twelve and seven Angels, by whom it is extended into the twelve signs, and into the seven planets, and consequently into all the other Ministers and instruments of God, pourtraiting even infinitely. Hence Christ saith, Whatsoever you shall ask the Father in my name, he will give you; and after his resurrection saith, In my name they shall cast out devils, and do as followeth; so that the name of four letters is no further necessary, the whole vertue thereof being translated into the name of *Jesus*, in which only miracles are done; neither is there any other (as *Peter* saith) under heaven given unto men, by which they can be saved, but that; but let us not think, that by naming *Jesus* prophanelly [profanely], as the name of a certain man, we can do miracles by vertue of it: but we must invocate it in the holy Spirit, with a pure mind and a fervent spirit, that we may obtain those things which are promised us in him; especially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him because he hath known my name; Hence at this time no favour can be drawn from the heavens, unless the authority, favor and consent of the name *Jesu* intervene; Hence the Hebrews and Cabalists most skilfull [skillful] in the Divine names, can work nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name *Jesu* by a due pronunciation is proposed to them to be worshipped, and they fear not only the name but also the Cross, the seal thereof; and not only the knees of earthly, heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jesus* is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, &c. unless there were a certain vertue expressed in that name over divels [devils] and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanted in the very word. Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

Chapter xiii. Of the members of God, and of their influence on our members.

We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as *Jesus* cryed [cried] out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the Canticles; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of *Syria*, but a little creature, which engendreth [engendereth] the purple. Also of his eyes, eyelids and ears, we read in the *Psalmes*, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire [inquire] after the sons of men: also of his mouth, tast [taste], throat, lips, and teeth, we read in *Esay*, Thou hast not enquired at my mouth; and in the *Canticles*, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are

also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in *Esay*; the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the heavens, the work of thy fingers; he hath also a right and left hand; hence the *Psalmist* saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found *David* a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the *Psalmist* describeth his back, in the paleness of gold; and he himself saith in *Jeremiah*, I will shew my back and not my face in the day of their perdition, and he saith to *Moses*, Thou shalt see my back parts; of his feet the *Psalmist* also saith, Darkness under his feet, and in *Genesis* he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the *Psalmist*, the Lord hath reigned, he hath put on beauty, cloathed [clothed] with light as with a garment; and elsewhere, Thou hast put on comeliness and beauty; The Abysse as a garment and his cloathing; and in *Ezekiel*, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of God, as in the *Psalmist*, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in *Deuteronomy* we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our memhers and all things about us, and all our works, are both ruled, directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elsewhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth; and elsewhere our Saviour saith, I will give you a mouth and wisdom; and of the hair he saith, an hair of your head shall not perish; and in another place, the hairs of your head are numbred [numbered]; for the Almighty God seeing he would have us to be his Images and like to himself, hath framed members, limbs, and figures after many ways laid open in us, according to the similitude of his hidden vertues, as it were signs keeping the same order and proportion to them: whence the *Mecubals* of the Hebrews say, that if a man capable of the Divine influence do make any member of his body clean and free from filthiness, then it becometh *Habitale* and proper seat of the secret limb of God, and of the vertue to the which the same name is ascribed: so that if that member want any thing, the name being invocated, whence it dependeth, it is presently heard effectually, according to that, I will hear him, because he hath known my name; and these are the great and hidden mysteries, concerning which it is not lawfull to publish more.

Chapter xiii. Of the Gods of the gentiles, and souls of the Celestiall bodies, and what places were consecrated in times past, and to what Deities.

The Philosophers have maintained, as we have shewed before, that the Heavens and Stars are Divine Animals, and their souls intellectuall, participating of the Divine mind; and they averre, that some separated substances are superior, others inferior to them, as it were governing and serving, which they call intelligences and Angels; moreover *Plato* himself affirmed, that Celestiall souls' are not confined to their bodies, as our souls to our bodies, but to be, where they will, and also that they rejoice [rejoice] in the vision of God, and without any labor or pains do rule and move their bodies, and together in moving them do easily govern these inferior things; therefore they often called the souls of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and sacrifices to them, and did worship them with Divine worship, and these are the gods to the which all people are attributed, concerning which *Moses* commanded in *Deuteronomy*, saying, least perchance your eyes being lifted up to Heaven, thou shouldest see the Sun, the Moon, and all the Stars of Heaven, and being turned back shouldest adore and worship them, to which all the Nations are subjected, which are under the Heaven; but the Lord *Jehovah* hath taken and brought you forth from the furnace of *Egypt*, that thou shouldest be an Hereditary people to himself; and in the same book *chap.*

17 he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of *Genesis* where it is said, that *Abraham* gave gifts to the sons of the concubines, *viz. Shemoth, Steltoma*, that is strange names, but left *Isaac* heir of all that he possessed, say, that the sons of the concubines were not in the blessing of *Abraham*, given to *Jehovah* the most high creator, but to strange gods and deities, but that *Isaac* and his seed were given to the omnipotent *Jehovah*, and in no part to any strange Deities; therefore they are upbraided in *Deuteronomy*, because they served strange gods and worshipped them they knew not, and to whom they were not given; and also *Joshua Nave*, after that the people were brought into the land of promise, their enemies overcome, and the lots of the possessions of *Israel* distributed, gave the people leave to choose that God whom they would worship, saying, leave is given you this day to choose whom you will especially serve, whether the gods which your fathers served in *Mesopotamia*, or the gods of the *Amorites*, whose land you inhabit; but the people answered, we will serve the Lord *Jehovah*, and he shall be our God; *Joshua* said to them, ye cannot do it, for the Lord *Jehovah* is holy, strong, and jealous; but the people persevering to serve *Jehovah*; he saith to them, ye are witnesses your selves, that ye have chosen for your selves the Lord, to serve him; take away therefore strange gods out of the midst of you, and incline your hearts to the Lord God of *Israel* and he erected a great stone saying, this stone shalbe for a witness, least perhaps afterwards ye will deny and lye [lie] to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestial bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole *Militia* of Heaven, which *Jeremy* cals the queen of Heaven, that is the power by which the Heaven is governed, *viz.* the soul of the world, of which *Jeremy* saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl [oil], that they might make a cake for the Queen of heaven, neither was the worship of *Doulia*, to this Queen and other Celestiall souls prohibited them, but of *Latria* only, which they that gave, are reproved of the Lord; but the name of these souls or Gods, we have declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; *Origen, Tertullian, Apuleius, Diodorus*, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The *Beotians, Amphiarus*; The *Africans, Mopsus*; the *Egyptians, Osiris and Isis*; the *Ethiopians*, who inhabit *Mero, Jupiter* and *Bacchus*; The *Arabians*; *Bacchus* and *Venus*; the *Scythians, Minerva*; the *Naucratians, Serapis*; the *Syrians, Atargates*; the *Arabians, Diaphares*; the *Africans, Celestus*; the *Nornians, Tibelenus*: In *Italy* also by the free Cities consecration, *Delventius*, was the God of the *Crustumensians, Viridianus* of the *Narvensians, Aucharia* of the *Æsculans, Narsia* of the *Volsians, Valentia* of the *Otriculans, Nortia* of the *Sutrinians, Curis* of the *Phaliscians*; these especially were famous. The Latians did adore with the highest worship, *Mars*; the *Egyptians, Isis*; the *Moors, Iuba*; the *Macedonians, Cabrius*; the *Carthaginians, Uranus*; the *Latines, Faunus*; the *Romans, Quirinus*; the *Sabines, Sangus*; the *Athenians, Minerva*; *Samos, Juno*; *Paphos, Venus*; *Lemnos, Vulcan*; *Naxos, Bacchus*; *Delphos, Apollo*; and as *Ovid* singeth in his *Fasti*,

Athens do Pallas; Crete, Dian' implore.

The island Lemnos Vulcan doth adore.

The Spartans, Juno ----

The *Carthaginians* and *Leucadians* did worship *Saturn*; *Crete, Pyreus, Homole, Ida, Elis* and *Lybia* [*Libia*], *Jupiter*, where was his Oracle: *Epirus, Latium, Gnidus, Lycia, Pisa, Macedonia*, *Mars*; The *Thermodonians, Scythians*, and *Thracia*, the *Sun*; the *Scythians* did worship only one God, sacrificing an horse to him; the same also the *Heliopolitans*, and *Assyrians* did worship; and under the name of *Apollo*, the *Rhodians, Hyperboreans* and *Milesians*; and the mountains *Parnassus, Phaselus, Cynthus, Soracte*, were holy to him, and the Islands *Delos, Claros, Tenedos* and *Mallois*, a place in the Isle *Lesbos*, and the *Grynean* Grove or Town, besides the Cities, *Patara, Chrysa, Tarapnas, Cyrrha, Delphos, Arrephina, Entrosi, Tegyra*; Also *Thebes*, the Island *Naxos, Nise* a City of *Arabia, Callichoros* a river of *Paphlagonia*, were consecrated to him under the name of *Bacchus* and *Dionysus*; also *Parnassus*, and *Cytheros* mountains of *Boetia*, in which every second yeer [year]

by course, the feasts *Bacchanalia* were kept; also the *Thamaritans* a people neighbors to the *Hircanians* did worship *Bacchus* with their own Ceremonies. The *Assyrians* first of all introduced the worship of *Venus*; then the *Paphians* in *Cyprus*, and *Phenicians* [Phoenicians], and *Cythereans*, whom (as *Ageus* reports) the *Athenians* followed: amongst the *Lacedomonians*, *Venus Armatha* was worshipped; at *Delphos*, *Venus Epitybia*; she was also adored of the *Coans*; and in *Amathus* an island of the *Aegean* Sea, and in *Memphi* [Memphis] a City of *Egypt*, and in *Gnido* and *Sicilia*, and the *Idalian* Grove, and the City *Hypepa*, and *Erice* a mountain of *Sicilia*, and in *Calidonia*, *Cyrene* and *Samos*; and no *Deity* of the old Gods (*Aristotle* being witness) is reported to have been worshipped with greater ceremonies, and in more places; the French did especially worship *Mercury*, calling him *Teutates*; so also the *Arcadians*, *Hormopolites*, *Egyptians* and *Memphites*. The *Scythians* about mount *Taurus*, did worship the Moon under the name of *Diana*; and in *Ephesus*, she had a most stately Temple; and in *Mycena* after the death of *Thoantes*, King of *Taurica*, her Image being stollen away by *Iphigenia* and *Orestes*, she was worshipped nigh *Aricia*. The Rite of Ceremonies being changed, she was worshipped likewise by the *Magnesians*, a people of *Thessalia*, and in *Pisa*, a City of *Achaia*, and in *Tybur*, and the *Aventinum* a *Roman* hill, and in *Perga* a City of *Pamphila*, and in *Agras* in the Kingdom of *Attica*; and the *Catenian* people are reported to have worshipped the Moon under the *Masculine* sexe; there were also other places consecrated to other Deities, as to *Pallas*, who is called *Minerva*, were consecrated *Athens*, the mountains *Pyreus*, *Aracythus*, the River *Tritones*, and *Alcomeneum* a city of *Boetia*, and *Neo* one of the Islands of the *Cyclades*; The holy places of *Ceres* are, *Eleusis*, *Attica*, *Enna*, and *Catana*, Cities of *Sicilia*, and Mount *Aetna*; The chief worship to *Vulcan* was in the Island of *Lemnos*, and in *Imbris*, an Island of *Thracia* and *Therasia*, an Island consecrated to *Vulcan*, and also *Sicilia*. *Vesta* was the goddess of the *Trojans*, whom runaway *Aeneas* carried into *Italy*, and to her are given the *Phrygians*, *Idea*, and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; also the mountain *Berecynthus*, and *Pessinuntium*, a City of *Phrygia*; The Cities *Carthage*, *Prosenna*, *Arhos*, and *Mycena*, worshipped *Juno*; also the Island *Samos*, and the people of *Phaliscia*, *Orchestus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were consecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this sort therefore were the gods of the Nations, which did rule and govern them, which *Moses* himself in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not signifying others then the heavenly Stars, and their souls.

Chapter xv. What our Theologians think concerning the Celestiall souls.

That the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for *Ecclesiastes* also describeth the soul of heaven, and *Jerom* upon same same expressly confesseth it: In like manner *Origen* in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it ii written, I have enjoyned a command on all the Stars; Moreover *Job* seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even *Eusebius* the *Pamphilian* thought, and also *Austin* [Augustine] in his *Enchiridion*; but of the latter writers *Albertus Magnus* in his book of four co-equals, and *Thomas Aquinas* in his book of Spiritual Creatures, and *John Scot* upon the second of the sentences; to these the most learned Cardinall *Nich. Cusanus* may be added; Moreover *Aureolus* himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of *Doulia*, and that their suffrages and helps are implored; to whom also *Thomas* himself consenteth, unless the occasion of Idolatry should hinder this rite; moreover *Plotinus* maintaineth that they know our wishes, and hear them; but if any one would contradict these, and account them sacrilegious tenents [tenets], let him hear *Austin* [Augustine] in his *Enchiridion*, and in his book of Retractions, and *Thomas* in the

second book against the Gentiles, and in his *Quodlibets*, and *Scotus* upon the sentences, and *Gulielmus Parisiensis* in his sum of the universe, who unanimously answer, that to say the heavenly bodies are animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

Chapter xvi. Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.

Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, insensible, assisting all, having Influence over all; and the nature of all intelligences, spirits and Angels is the same. But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were, knowing, understanding and wise. But of these according to the tradition of the Magicians, there are three kinds, the first of which they call supercelestiall, and minds altogether separated from a body, and as it were intellectuall spheres, worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every ones duty to all of them; The Celestial intelligences do next follow these in the second order, which they call worldly Angels *viz.* being appointed besides the Divine worship for the spheres of the world, and for the government of every heaven & Star, whence they are divided into so many orders, as there are heavens in the world, & as there are Stars in the Heavens, and they called those *Saturnine*, who rule the Heaven of *Saturn* & *Saturn* himself; others *Joviall*, who rule the heaven of *Jupiter* and *Jupiter* himself, and in like maner they name diverse Angels, as well for the name, as the vertue of the other Stars; and because the old Astrologers did maintain fifty five motions, therefore they invented so many Intelligences or Angels; they placed also in the Starry heaven, Angels, who might rule the signs, triplicities, decans, quinaries, degrees and Stars; for although the school of the Peripateticks assigne one onely intelligence to each of the Orbs of the Stars: yet seeing every Star and small part of the heaven hath its proper and different power and influence, it is necessary that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the *Zodiack*, and thirty six which may rule the so many *Decans*, and seventy two, which may rule the so many *Quinaries* of heaven, and the tongues of men and the Nations, and four which may rule the triplicities and Elements, and seven governors of the whole world, according to the seven planets, and they have given to all of them names, and seals, which they call Characters, and used them in their invocations, incantations, and carvings, describing them in the instruments of their operations, images, plates, glasses, rings, papers, wax lights and such like; and if at any time they did operate for the Sun, they did invoke by the name of the Sun, and by the names of *Solare* Angels, and so of the rest. Thirdly they established Angels as Ministers for the disposing of those things which are below, which *Origen* calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journeys [journeys] and all our businesses, are oft present at battels [battles], and by secret helps do give the desired successes to their friends, for they are said, that at their pleasures they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestrial; which four species of Angels are computed according to the four powers of the Celestiall souls, *viz.* the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall follow the reason, and favor the rationall faculty, and after a certain manner separate it from the

sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favour vegetable nature; moreover they distinguish also this kind of Angels into *Saturnine* and *Joviall*, according to the names of the Stars, and the Heavens; further some are Oriental, some Occidentall, some Meridional, some Septentrionall; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, although some especially operate and have their influence in this place, some elsewhere; neither truly are these things to be understood, as though they were subject to the influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridionall; in like manner some are called Woodmen, some Mountaineers, some Fieldmen, some Domesticks. Hence the gods of the Woods, Country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriades, Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodonæ, Feniliæ, Lavernæ, Pareæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camenæ, the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi-gods [demigods] and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction *Plato* thinketh that men do oftentimes wonderfull things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy [die], yet to be long lived is the opinion of the Egyptians and Platonists, and especially approved by *Proclus*. *Plutarch* also and *Demetrius* the Philosopher, and *Aemilianus* the Rhetoritian affirm the same; Therefore of these spirits of the third kind, as the opinion of the Platonists is; they report that there are so many Legions, as there are Stars in the Heaven, and so many spirits in every Legion, as in heaven it self Stars, but there are (as *Athanasius* delivereth) who think, that the true number of the good spirits, is according to the number of men ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; others suppose the number of the Angels equal with men, because it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the master of the sentences, *Austin* [Augustine] and *Gregory* easily resolve themselves, saying, that the number of the good Angels transcendeth humane capacity; to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior, and some Divines affirm that they have received this by revelations; under these they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits, because they oft annoy and hurt even of their own accords; of these also they reckon more legions, and in like manner distinguishing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of these, four most mischievous Kings do rule over the other [others], according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices. Hence the *Gorgones*, *Statenocte*, the furies. Hence *Tisiphone*, *Alecto*, *Megæra*, *Cerberus*: They of this kind of spirits, *Porphyry* saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they

make incursions, sometimes they are wont to lie hide [hid], but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.

Chapter xvii. Of these according to the opinion of the Theologians.

But our Theologians, together with *Dionysius*, maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom *Proclus* also distinguisheth by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were wordly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturbe the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, [and Angels,] whom also *Iamblicus* reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike [public] things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in *Daniel*, But the prince of the Kingdom of *Persia* withstood me twenty one dayes; and *Jesus* the son of *Syrach* testifieth, that for every Nation a ruling Angel is appointed; which also *Moses* by his song in *Deuteronomy* seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God. The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But *Athanasius*, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation, nameth the other orders, which by a common name he calleth the *militia* of heaven. The first of these is the Doctrinall order, of the which he was, who spake to *Daniel*, saying, Come, that I may teach thee what shall come to thy people in the last dayes: Then there is the tutelar order, of the which we read also in *Daniel*. Behold, *Michael* one of the Princes cometh to my help; and there, In that time shall rise up *Michael* a great Prince, who standeth for the sons of thy people; of this order was that *Raphael* also, who carryed forth and brought back *Tobiah* the younger; after this is the Procuratory Order, of the which mention is made in *Job*, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of *Ecclesiasticus*, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred [hungered], nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministeriall order followeth, of the which *Paul* to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in *Esay*, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of which we read in *Luke*, the soul of *Lazarus* was carryed by Angels into the bosom of *Abraham*, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in *Zachary*. These are the two sons of the Oyl [oil] of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the highest place are those which they call **היות הקדש** [Haioth Hacadosh] that is, creatures of sanctity, or by the which God **אהיה** giveth the gift of being. In the second place succeed *Ophanim* **אופנים** that is

forms or wheels, by the which God יְהוָה distinguisheth the *Chaos*: In the third place are *Aralim* great, strong, and mighty Angels, by the which *Jehova* [L: Tetragrammaton] *Elohim* pronounced or *Jehova* [L: Tetragrammaton] joyned with *He* administreth form to the liquid matter: In the fourth place are *Hasmalim* by which *El* God framed the effigies of bodies. The fifth order is *Seraphim* by the which God *Elohim Gibor Malachim נִיבָר* draweth forth the elements. The sixt [sixth] is *Malachim* that is of Angels, by the which God *Eloha אלהָ*, produceth metals. The seventh *Elohim* that is the gods by the which God *Jehovah Sabaoth יהוָה צָבָאֹת* produceth vegetables; The eighth *Beni Elohim בְּנֵי אלָהִים* that is the sons of God, by the which God *Elohim Sabaoth כֶּרֶבִים אלָהִים צָבָאֹת* procreateth Animals; The ninth & lowest *Cherubim* by the which God *Sadai שָׁדַי* createth mankind; under these is the order *Animasticus* called *Issim אישִׁים* that is nobles, strong men, or blessed, by the which God *Adonai אֲדֹנִי* bestoweth prophecie.

Chapter xviii. Of the orders of evil spirits, and of their fall, and divers natures.

There are some of the School of the Theologians, who distribute the evill spirits into nine degrees, as contrary to the nine orders of the Angels; Therefore the first of these are those which are called false gods, who usurping the name of God, would be worshipped for gods, and require sacrifices and adorations, as that Devil, who saith to Christ, if thou wilt fal [fall] down and worship me, I will give thee all these things, shewing him all the kingdoms of the world; and the Prince of these is he who said, I will ascend above the height of the clouds, and will he like to the most High; who is therefore called *Beelzebub*, that is, an old god. In the second place follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the Prophets of *Achab*; and the Prince of these is the Serpent *Pytho*; from whence *Apollo* is called *Pythius*, and that woman a witch in *Samuel*, and the other in the Gospel, who had *Pytho* m their belly. Therefore this kind of Devils joyneth himself to the Oracles, and deludeth men by divinations, and predictions, so that he may deceive. In the third order are the vessels of iniquity, which are also called the vessels of wrath, these are the inventors of evil things and of all wicked arts, as in *Plato*, that devill *Theutus* who taught Cards and Dice; for all wickedness, malice and deformity proceedeth from these; of the which in *Genesis*, in the Benedictions of *Simeon* and *Levi*, *Jacob* saith, vessels of iniquity are in their habitations; into their counsel let not my soul come; whom the *Psalmist* calleth vessels of death, *Esay* vessels of fury, and *Jeremy* vessels of wrath, *Ezekiel* vessels of destroying and slaying, and their prince is *Belial*, which is interpreted without a yoak [yoke] or disobedient, a prevaricator and an Apostate, of whom *Paul* to the *Corinthians* saith, what agreement hath Christ with *Belial*? Fourthly follow the revengers of evil, and their Prince is *Asmodeus*, viz. causing judgement; After these in the fifth place come the deluders, who Imitate miracles, and serve wicked conjurers and witches, and seduce the people by their miracles, as the serpent seduced *Eve*, and their Prince is Satan, of whom is written in the Revelations, that he seduced the whole world, doing great signs, and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth, by reason of the signs, which are given him to do. Sixthly the Aeriall powers offer themselves; they joyn [join] themselves to thundering and lightnings, corrupting the aire, causing pestilences and other evils; in the number of which, are the four Angels, of whom the Revelation speaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called *Meririm*; he is the *Meridian* Devill, a boyling [boiling] spirit, a devill raging in the South, whom *Paul* to the *Ephesians* calleth the Prince of the power of this air, and the spirit

which worketh in the children of disobedience. The seventh mansion the furies possess, which are powers of evil, discords, war and devastations, whose Prince in the Revelations is called in Greek *Apollyon*, in Hebrew *Abaddon*, that is destroying and wasting. In the eighth place are the accusers, or the inquisitors, whose Prince is *Astarath* [*Astaroth*], that is, a searcher out: in the Greek language he is called *Diabolos*, that is an accuser, or calumniator, which in the Revelations is called the accuser, of the brethren, accusing them night & day before the face of our God. Moreover the Tempters and Ensnarers have the last place, one of which is present with every man, which we therefore call the evill *Genius*, and their Prince is *Mammon*, which is interpreted covetousness: But all unanimously maintain that evil spirits do wander up & down in this inferiour world, enraged against all, whom they therefore call Devils, of whom *Austin* [Augustine] in his first hook of the incarnation of the word to *Januarius*, saith: Concerning the devils and his Angels contrary to Vertues, the Ecclesiastical preaching hath taught, that there are such things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels: *Greece* notwithstanding thinketh not that all these are damned, nor that they are all purposefully evil, but that from the Creation of the world, the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them: The other *Theologians* say that not any Devill was created evill, but that they were driven and cast forth of Heaven, from the orders of good Angels for their pride, whose fall not only our and the Hebrew *Theologians*, but also the *Assyrians*, *Arabians*, *Egyptians* and Greeks do confirm by their tenents [tenets]; *Pherecydes* he *Syrian* describeth the fall of the Devils and that *Ophis*, that is, the Devilish serpent, was the head of that rebelling Army; *Trismegistus* sings the same fall in his *Pimander*, and *Homer* under the name of *Ararus*, in his verses; and *Plutarch* in his speech of usury, signifieth, that *Empedocles* knew that the fall of the devils was after this manner: the devils also themselves often confess their fall: they therefore being cast forth into this valley of misery, some that are nigh to us wander up and down in this obscure air, others inhabit lakes, rivers and seas, others the earth, and terrifie [terrify] earthly things, and invade those who dig Wells and Metals, cause the gapings of the earth, strike together the foundation of mountains, and vex not only men, but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men, then to hurt them, some heightning themselves to the length of a Giants body, and again shrinking themselves up to the smallness of the Pigmies, and changing themselves into divers forms, do disturb men with vain fear: others study lies and blasphemies, as we read of one in the third book of *Kings*, saying, I will go forth and be a lying spirit in the mouth of all the Prophets of *Achab*: but the worst sort of devils are those, who lay wait and overthrow passengers in their journeys, and rejoice in wars and effusion of blood, and afflict men with most cruell stripes: we read of such in *Matthew*, for fear of whom no man durst pass that way; moreover the scripture reckoneth up nocturnall, diurnall, and meridionall devils, and describeth other spirits of wickedness by divers names, as we read in *Esay* of Satyrs, Scrichowls [screech owls], Syrenes, storks, Owls; and in the *Psalms* of Aspes, Basiliskes, Lions, Dragons; and in the Gospel we read of Scorpions and Mammon and the prince of this world and rulers of darkness, of all which Beelzebub is the prince, whom Scripture calleth the prince of wickedness. *Porphyrie* [Porphyry] saith, their prince is *Serapis*, who is also called *Pluto* by the Greeks, and also *Cerberus* is chief amongst them, that three-headed dog: *viz.* Because he is conversant in three elements, air, water, and earth, a most pernicious devill; whence also *Proserpina*, who can do very much in these three elements, is their Princess, which she testifies of her self in her answers, in these verses.

*Of threefold nature I Lucina fair,
The daughter am, sent from above the air;
The golden Phoebe am, and with heads trine,
Whom many forms do change, and the trine sign
Which I bear with forms of earth, fire, and air,
I for black mastives [mastiffs] of the earth do care.*

Origen's opinion concerning the devils, is: The spirits who act of their own free will, left the service of God with their Prince the devil; if they began to repent a little, are clothed with humane flesh; That further by this repentance, after the resurrection, by the same means by the which they came into the flesh, they might at the last return to the vision of God, being then also freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celestiall, Terrestrial, and Infernal things, that God may be all in all: Moreover Saint *Ireneus* approveth the opinion of *Justine Martyr*, who hath said, Satan never durst speak blasphemy against God, before that the Lord came on the earth, because that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their salvation: Very many think by the History of *Paul the Hermite* written by *Jerome*, & reverenced by the Church with Canonical hours, also by the Legend of *Brandan*, they are so taught; and even by this Argument they maintain that their prayers are heard; that we read in the Gospels, that Christ heard the prayers of the devils, and granted that they should enter into the Herd of Swine; to these also agreeth the 71. *Psalm*, according to our supputation, but according to the supputation of the Hebrews the 72, where we read, the Ethiopians shall fall before him, and his enemies lick the dust; there it is read according to the Hebrew text, they that inhabit the desert, shall bend their knees before him, that is, the airy spirits shall adore him, as the *Cabalists* affirm, and his enemies shall lick the dust, which they understand of *Zazell*, and his Army: of which we read in *Genesis*, Dust shalt thou eat all the dayes of thy life, and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the *Cabalists* think, that even some devils shall be saved, which opinion also it is manifest that *Origen* was of.

Chapter xix. Of the bodies of the Devils.

Concerning the bodies of Angels, there is a great dissension betwixt the late Divines, and Philosophers; for *Thomas* affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; *Dionysius* in *Divine Names* strongly affirms that Angels are incorporeal. Yet *Austin* [Augustine] upon *Genesis* delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aerall bodies, neither can they be dissolved by death, because the element which is more active than passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aerall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover *Magnus Basilius* doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aerall, pure spirits; to which *Gregory Nazianzen* doth agree. *Apuleius* was of opinion, that all angels had not bodies; for in the book of the *Demon of Socrates*, he saith, that there is a more propitious kind of spirits, which being alwayes free from corporeal bonds, are procured by certain prayers. But *Psellus* the *Platonist*, and *Christianus* do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without matter; but the bodies of devils are in a manner materiall, as shadows, and subject to passion, that they being struck are pained, and may be burnt in the fire, into conspicuous ashes, which as is recorded, was done in *Tuscia*. And although it be a spirituall body, yet it is most sensible, and being touched, suffers; and although it be cut asunder, yet comes together again, as air and water, but yet in the mean time is much pained. Hence it is that they fear the edge of the sword, and any weapon. Hence in *Virgil* the *Sybill* saith to *Aeneas*,

Do thou go on thy way and draw thy sword.

Upon which *Servius* saith that she would have *Aeneas* have his sword consecrated. *Orpheus* also describes the kinds of *Demoniacall* bodies; there is indeed one body, which onely abides the fire, but being seen, doth not suffer, which *Orpheus* calls fiery, and Celestiall *Demons*: the other is contempered with the mixtion of fire, and air, whence they are called Etheriall, and Aerall; to

which if any waterish thing was added, there arose a third kinde, whence they are Called watery, which sometimes are seen: to which if any earthiness be added, this is not very thick; they are called *Terrene Demons*, and they are more conspicuous, and sensible. Now the bodies of sublime *Demons* are nourished of the most pure Etheriall element, and are not rashly to be seen of any, unless they be sent from God; being weaved of such bright threads, and so small, that they transmit all the rayes of our sight by their finess, and reverberate them with splendor, and deceive by their subtlety; of which *Calcidius* saith, Etheriall, and Aeriall *Demons*, because their bodies have not so much fire as that they are conspicuous, nor yet so much earth that the solidity of them resists the touch, and their whole composure being made up of the clearness of the skie [sky], and moisture of the air, hath joyned [joined] together an indissoluble superficies. The other *Demons* are neither so appearable, nor invisible, being sometimes conspicuous are turned into divers figures, and put upon themselves bodies like shadows, of blood-less images, drawing the filthiness of a gross body, and they have too much communion with the Wood (which the Ancients did call the wicked soul) and by reason of their affinity with earth, and water, are also taken with *Terrene* pleasures, and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no absurd conjecture to think that *Melusina* [or Melusine] was: yet there is none of the *Demons* (as *Marcus* supposeth) is to be supposed male or female, seeing this difference of sex belongs to compounds, but the bodies of *Demons* are simple, neither can any of the *Demons* turn themselves into all shapes at their pleasure; but to the fiery, and airy it is easie so to do, *viz*: to change themselves into what shapes their imagination conceives: now subterraneall and dark Demons, because their nature being concluded in the streights of a thick and unactive body, cannot make the diversity of shapes, as others can. But the waterie, and such as dwell upon the moist superficies of the earth, are by reason of the moistness of the element, for the most part like to women; of such kinde are the fairies of the Rivers, and *Nymphs* of the Woods: but those which inhabite dry places, being of dryer bodies, shew themselves in form of men, as Satyrs, or *Onosceli*, with Asses legs, or *Fauni*, and *Incubi*, of which he [Augustine¹] saith, he learned by experience there were many, and that some of them oftentimes did desire, and made compacts with women to lie with them: and that there were some Demons, which the French call *Dusii*, that did continually attempt this way of lust.

Chapter xx. Of the annoyace of evil spirits, and the preservation we have by good spirits.

It is the common opinion of Divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine providence hath set over us more pure spirits, with whom he hath entrusted us, as with Shepheards [shepherds], and Governours, that they should daily help us, and drive away evil spirits from us, and curb, and restrain them, that they should not hurt us as much as they would; as is read in *Tobia*, that *Raphael* did apprehend the *Demon* called *Asmodeus*, and bound him in the wilderness of the upper *Egypt*. Of these *Hesiod* saith, there are 30000 of *Jupiters* immortall spirits living on the Earth, which are the keepers of mortall men, who that they might observe justice and mercifull deeds, having clothed themselves with air, go every where on the Earth. For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils [wills] of men; As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemie [enemy], and flesh; Now man betwixt these contenders is the midle [middle], and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore accuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errours and perverse worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the

enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion *Origen* assents in his book *Periarchon*, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie [army], neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil *Diabolicall* spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of *John Baptist* in *Malachie*: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as *Christ* saith of *Judas*, Have not I chosen twelve, & one of you is a devil? And this is that which *Hermes* saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sown [sown] with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit hath influence upon a holy soul, it doth exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lusts, and whatsoever are the offices of evil spirits. Good spirits (as saith *Iamblicus*) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie [harmony] do always infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, *Theologians* differ amongst themselves; we think there are more, the Prophet saying, he hath given his Angels a charge concerning thee, that they should keep thee in all thy wayes: which as saith *Hierome*, is to be understood of any man, as well as of Christ. All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who behave themselves worthy of them; but they which carry themselves unworthy of them are deposed, and thrust down, as well by evil spirits, as good spirits, unto the lowest degree of misery, as their evil merits shall require: but they that are attributed to the sublimer Angels, are preferred before other men, for Angels having the care of them, exalt them, and subject others to them by a certain occult power; which although neither of them perceive, yet he that is subjected, feels a certain yoke of presidency, of which he cannot easily acquit himself, yea he fears and reverenceth that power, which the superiour Angels make to flow upon superiours, and with a certain terrour bring the inferiours into a fear of presidency. This did *Homer* seem to be sensible of, when he saith, that the *Muses* begot of *Jupiter*, did always as inseparable companions assist the *Kings* begot of *Jupiter*, who by them were made venerable, and magnificent. So we read that M. *Antonius* being formerly joyned [joined] in singular friendship with *Octavus Augustus*, were wont always to play together. But when as always *Augustus* went away conquerour, that a certain *Magician* Counsellest M. *Antonius* thus. *O Antony*, what dost thou do with that yong [young] man? shun, and avoid him, for although thou art elder then he, and art more skillfull then he, and art better descended then he, and hast endured the Wars of more Emperours, yet thy *Genius* doth much dread the *Genius* of this yong man, and thy Fortune flatter his Fortune; unless thou shalt shun him, it seemeth wholly to decline to him. Is not the Prince like other men, how should other men fear, and reverence him, unless a Divine terrour should exalt him, and striking a fear into others, depress them, that they should reverence him as a Prince? Wherefore we must endeavour, that being purified by doing well, and following sublime things, and choosing opportune times, and seasons, we he entrusted or committed to a degree of sublimer, and more potent Angels, who taking care of us, we may deservedly be preferred before others.

Chapter xxi. Of obeying a proper Genius, and of the searching out the nature thereof.

As every Region in the Celestials hath a certain Star, and Celestiall image which hath influence upon it before others: so also in supercelestials doth it obtain a certain Intelligence set over it, and

guarding it, with infinite other ministring spirits of its order, all which are called by a common name, the Sons of *Elohim Sabaoth* בָּנֵי אֱלֹהִים צְבָאוֹת i.e. Sons of the God of hosts. Hence as often as the most high doth deliberate of War, or slaughter, or the desolation of any Kingdom, or subduing of any people in these inferiours, then no otherwise, when these shall come upon the earth, there proceeds a conflict of these spirits above, as it is written in *Isaiah*, The Lord of Hosts shall visit the Army of the high, in the heavens; and the Kings of the earth, in the earth; of which conflicts of spirits and presidents, we read also in *Daniel*, viz. of the Prince of the Kingdom of the *Persians*, of the Prince of the *Grecians*, of the Prince of the people of *Israel*; and of their conflict amongst themselves, of which also *Homer* seemed formerly to be sensible of, when he sang,

*Great was the rumour in the Court above
When that the gods War mutually did move:
When Phoebus did to Neptune battle give,
Pallas with Mars the god of War did strive,
Diana did withstand in hostile way
Juno, and Latona did for to slay
Mercury attempt. -----*

Nevertheless seeing there he in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the *Solary* region, the *Solary* spirits are most potent; in the *Lunary*, *Lunary*, and so of the rest. And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where viz. the *Demon* our *Genius* shall receive more power, or we shall there obtain a more powerfull *Demon* of the same order. So *Solary* men, if they shall travell into a *Solary* region, or province, shall he made there far more fortunate, because there they shall have more powerfull, and more advantagious conducters or *Genii*, by the present aid of whom they shall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own *Genius*. Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the significators of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed. Hence the sacred writ doth not without cause bring in God, whilst he was blessing *Abram*, and *Jacob*, changing their names, calling the one *Abraham*, and the other *Israel*. Now the ancient Phylosophers [philosophers] teach us to know the nature of the *Genius* of every man, by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions. For *Porphyrie* [Porphyry] seeks the *Genius* of the Star, which is the Lady of the Nativity: but *Maternus* either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the *Caldeans* [Chaldeans] enquire after the *Genius*, either from the Sun above, or from the Moon. But others, and many *Hebrews* think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good *Genius* from the eleventh house, which therefore they call a good *Demon*; but an evil *Genius* from the sixth, which therefore they call an evil *Demon*. But seeing the inquisition of these is laborious, & most occult, we shall far more easily enquire into the nature of our *Genius* from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those things which the minde, the soul being freed from vain cares, and sinister affections, and impediments being removed, doth suggest to us: These without all doubt are the perswasions [persuasions] of a *Genius* which is given to every one from their birth, leading, and perswading us to that whither the Star thereof inclines us to.

Chapter xxii. That there is a threefold keeper of man, and from whence each of them proceed.

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy Demon is one, according to the Doctrine of the Egyptians, assigned to the rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of Demons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce [voice] to us, being before silent, and studyeth daily to bring us to a sacred perfection. Also by the ayd [aid] of this Demon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by *Socrates*; the *Pythagoreans* think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things. Wherefore the *Pythagorians* were wont with one consent to pray to *Jupiter*, that he would either preserve them from evill, or shew them by what Demon it should be done. Now the Demon of the nativity, which is called the Genius, doth here descend from the disposition of the world, and from the circuits of the Stars, which were powerfull in his nativity. Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the Demons naturally choose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celestials have deputed him, being born. Whosoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, strong, and prosperous. Wherefore they are called by the *Phylosophers* [philosophers] fortunate, or luckily born. Now the Demon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make choyce [choice] in this body, and to take upon itself dispositions, doth secretly desire. This Demon is changed, the profession being changed; then according to the dignity of the profession, we have Demons of our profession more excellent and sublime, which successively take care of man, which procures a keeper of profession, as he proceeds from vertue to vertue. When therefore a profession agrees with our nature, there is present with us a Demon of our profession like unto us, and suitable [suitable] to our *Genius*, and our life is made more peaceable, happy, and prosperous: but when we undertake a profession unlike, or contrary to our *Genius*, our life is made laborious, and troubled with disagreeing patrons. So it falls out that some profit more in any science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain: and, although no science, art, or vertue be to be contemned, yet that thou maist live prosperously, carry on thy affairs happily; in the first place know thy good *Genius*, and thy nature, and what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distributor doth elevate, and lead thee, who made *Abraham* excell in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness and Miracles, *Joshua* in war, *Phinias* n zeal, *David* in religion, and victory, *Solomon* in knowledge and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiousness. Therefore in what vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde a double progress of thy nature, and profession: but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession, then of nativity.

Chapter xxiii. Of the tongue of Angels, and of their speaking amongst themselves, and with us.

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that *Paul* in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many. For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in *Babylon*, in which the Law was given by God the Father, and the Gospell was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in this alone. But now how Angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, throat, lungs, the aspera arteria, and muscles of the breast, which have the beginning of motion from the soul. But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into the hearer without any noise, as an image in the eye, or glass. So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce [voice], they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce. So the *Platonists* say that *Socrates* perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner *Avicen* believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle *Paul* the tongue of Angels. Yet oftentimes also they send forth an audible voyce, as they that cryed at the ascension of the Lord, Ye men of *Galile* [Galilee], why stand ye there gazing into the heaven? And in the old law they spake with divers of the Fathers with a sensible voyce, but this never but when they assumed bodies. But with what senses those spirits and Demons hear our invocations, and prayers, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as sponges drink in water, so do they all sensible things with their body, or some other way unknown to us; neither are all animals endowed with those organs; for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

Chapter xxiv. Of the names of Spirits, and their various imposition; and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements.

Many and divers are the names of good spirits, and bad: but their proper, and true names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expressed to us in the sacred writ. But the masters of the Hebrews think that the names of the angels were imposed upon them by *Adam*, according to that which is written, The Lord brought all things which he had made unto *Adam*, that he should name them, and as he called any thing, so the name of it was. Hence the Hebrew *Mecubals* think, together with *Magicians*, that it is in the power of man to impose names upon Spirits, but of such a man only who is dignified, and elevated to this vertue by some divine gift, or sacred authority: but because a name that may express the nature of divinity, or the whole vertue of angelical essences cannot be made by any humane voyce, therefore names for the most part are put upon them from their works, signifying some certain office, oe effect,

which is required by the quire of Spirits: which names then no otherwise then oblations, and sacrifices offered to the Gods, obtain efficacy and vertur to draw any spirituall substance from above or beneath, for to make any desired effect. I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, and shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of *Mars*, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, *Raziel, Gabriel, Michael, Raphael, Haniel*, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like. So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over *Saturn, Zaphiel*; over *Jupiter, Zadkiel*; over *Mars, Camael*; over the *Sun, Raphael*; over *Venus, Haniel*; over *Mercury, Michael*; over the *Moon, Gabriel*. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies [days], and years, as the Astrologers teach concerning the planets which they set over; which therefore *Mercurius Trismegistus* calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called *Oriphiel*; over Jupiter *Zachariel*; over Mars *Zamael*; over the Sun *Michael*; over Venus *Anael*; over Mercury *Raphael*; over the Moon *Gabriel*. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of *Saturn*; afterward in order, the Intelligences of *Venus, Jupiter, Mercury, Mars, the Moon, the Sun* reign, and then the government returns to the Spirit of *Saturn*. *Abbas Tritemius* [*Trithemius*] writ to *Maximilian Caesar* a speciall Treatise concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, *viz.* over *Aries Malchidael*; over *Taurus Asmodel*; over *Gemini Ambriel*; over *Cancer Muriel*; over *Leo Verchiel*; over *Virgo Hamaniel*; over *Libra Zuriel*; over *Scorpio Barchiel*¹; over *Sagittarius Advachiel*; over *Capricorn Hanael*; over *Aquarius Cambiel*; over *Pisces Barchiel*. Of these Spirits set over the planets, and Signs, *John* made mention in the Revelation, speaking of the former in the beginning; And of the seven Spirits which are in the presence of the Throne of God, which I finde are set over the seven planets, [the latter] in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels. There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in order are these: *Geniel, Enediel, Amixiel, Azariel, Gabiel, Dirachiel, Seheliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdizuel, Jazeriel, Ergediel, Ataliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnael, Geliel, Requiel, Abrinael, Aziel, Tagriel, Alheniel, Amnixiel*. There are also four Princes of the Angels, which are set over the four winds, and over the four parts of the world, whereof *Michael* is set over the Eastern wind; *Raphael* over the Western; *Gabriel* over the Northern; *Nariel*, who by some is called *Uriel*, is over the Southern. There are also assigned to the Elements these, *viz.* to the air *Cherub*; to the water *Tharsis*; to the Earth *Ariel*; to the Fire *Seruph*, or according to *Philon, Nathaniel*. Now every one of these Spirits is a great Prince, and hath much power and freedome in the dominion of his own planets, and signs, and in their times, years, months, daies, and hours, and in their Elements, and parts of the world, and winds. And every one of them rules over many legions; and after the same manner amongst evil spirits, there are four which as most potent Kings are set over the rest, according to the four parts of the world, whose names are these, *viz. Urius, King of the East; Amaymon, King of the South; Paymon, King of the West; Egin, King of the North*, which the Hebrew Doctors perhaps call more rightly thus, *Samuel, Azazel, Azael, Mahazuel*, under

whom many other rule as princes of legions, and rulers; also there are innumerable Demons of private offices. Moreover the ancient *Theologians* of the Greeks reckon up six Demons, which they call Telchines, others Alastores; which bearing ill will to men, taking up water out of the river *Styx* with their hand, sprinkle it upon the earth, whence follow Calamities, plagues, and famines; and these are said to be *Acteus*, *Megalezius*, *Ormenus*, *Lycus*, *Nicon*, *Mimon*. But he which desires to know exactly the distinct names, offices, places, and times of Angels, and evil Demons, let him enquire into the book of *Rabbi Simon* of the Temples. And in his book of lights, and in his treatise of the greatness of stature, and in the treatise of the Temples of *Rabbi Ishmael*, and in Imost all the Commentaries of his book of formation, and he shall finde it written at large concerning them.

Chapter xxv. How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two [seventy-two] Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers.

There are also other sacred names of good, and evil Spirits deputed to each offices, of much greater efficacy then the former, which the Hebrew Mecubals drew forth out of sacred writ, according to that art which they teach concerning them; as also certain names of God are drawn forth out of certain places: the generall rule of these is, that wheresoever any thing of divine essence is expressed in the Scripture, from that place the name of God may rightly be gathered; but in what place soever in the Scripture the name of God is found expressed, there mark what office lies under that name. Wheresoever therefore the Scripture speaks of the office or work of any spirit, good, or bad, from thence the name of that spirit, whether good, or bad, may be gathered; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evill the names of evill: & let us not confound black with white, nor day with night, nor light with darkness: which by these verses, as by an example, is manifest. Let them be as dust before the face of the winde, and let the Angel of the Lord scatter them: Let their waies [ways] be darkness, And slippery, and let the angel of the Lord pursue them.

יהיו כמושׁ לפנֵי רוח ומאלאך יהוה רהה
יהי דרכם חשׁ וחלקלקות ומלאך יהיה רדף

In the 35. Psalme with the Hebrews, but with us the 34, out of which the names of those angels are drawn, מיראל & מידאל *Mirael*, of the order of warriers [warriors]. So out of that verse, Thou shalt set over him the wicked, and Satan shall stand at his right hand. Out of the Psalm 109. with the Hebrews, but with the Latines the 108:

הפקד עליו רשע ושטן יאמר אל ימינו

is extracted the name of the evill spirit *Schii* שיעי which signifies a spirit that is a work of engines. There is a certain text in *Exodus* conteined in three verses, whereof every one is writ with seventy two letters, beginning thus: The first, *Vajisa ויסע* the second, *Vajabo ויבא*: the third, *Vajot ויט*: which are extended into one line, viz. the first, and third from the left hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being subordinate the one to the other, make one name, which are seventy two names, which the Hebrews call *Schemhamphorae*: to which if the divine name *El אל* or *Jah יה* be added, they produce seventy two trissyllable names of angels, whereof every one carries the great name of God, as it is written: My Angel shall go before thee; observe him, for my name is in

him. And these are those that are set over the seventy two Celestial quinaries, and so many Nations, and tongues, and joynts [joints] of mans body, and cooperate with the seventy two seniors of the Synagogue, and so many disciples of Christ: and their names according to the extraction which the Cabalists make, are manifest in this following table, according to one manner which we have spoke of. Now there are many other manner or waies of making *Schemhamphorae* out of those verses, as when all three are in a right order written one after the other from the right to the left, besides those which are extracted by the tables of *Ziruph*, and the tables of commutations, of which we made mention above. And because these tables serve for all names, as well divine, as angelical, we shall therefore subjoyn them to this Chapter.

These are the seventy two Angels, bearing the name of God, *Schemhamphoræ*.

Mebahiah	מְבָהִיאָה	מְבָהִיאָה	Aniel	אַנְיָאלִּ	אַנְיָאלִּ	Leuuiah	לְוֹוִיאָה	לְוֹוִיאָה	Vehuiah	וְהֹוִיאָה
Poiel	פְּוֵיאָלִּ	פְּוֵיאָלִּ	Haamiah	הָעָםִיאָה	הָעָםִיאָה	Pahaliah	פָהָלִיאָה	פָהָלִיאָה	Ieliel	יְלִיאָלִּ
Nemamiah	נְמָמִיאָה	נְמָמִיאָה	Rehael	רֵהָעָלִּ	רֵהָעָלִּ	Nelchael	נֶלְחָאָלִּ	נֶלְחָאָלִּ	Sitael	סִטָּאָלִּ
Ieialel	יְלָאָלִּ	יְלָאָלִּ	Ieiazel	יְיָזָאָלִּ	יְיָזָאָלִּ	Ieiaiel	יְיָאָלִּ	יְיָאָלִּ	Eleemiah	עַלְמִיאָה
Harahel	הָרָהָאָלִּ	הָרָהָאָלִּ	Hahahel	הָהָהָאָלִּ	הָהָהָאָלִּ	Melahel	מְלָהָאָלִּ	מְלָהָאָלִּ	Mahasiah	מְהָשִׁיאָה
Mizrael	מִצְרָאָלִּ	מִצְרָאָלִּ	Michael	מִיכָאָלִּ	מִיכָאָלִּ	Hahuiah	הָהָוִיאָה	הָהָוִיאָה	Lelahel	לְלָהָאָלִּ
Umabel	וּמְבָאָלִּ	וּמְבָאָלִּ	Vevaliah	וּוְלִיאָה	וּוְלִיאָה	Nithhaiyah	נִתְהָיָה	נִתְהָיָה	Achaiah	אֲחָיאָה
Iahhel	יְהָהָאָלִּ	יְהָהָאָלִּ	Ielahiah	יְלָהִיאָה	יְלָהִיאָה	Haaiah	הָאָאִיאָה	הָאָאִיאָה	Cahethel	כָהְתָאָלִּ
Annauel	הָזִיאָלִּ	הָזִיאָלִּ	Sealiah	סְאָלִיאָה	סְאָלִיאָה	Ierathel	יְרָתָאָלִּ	יְרָתָאָלִּ	Haziel	הָזִיאָלִּ
Mehekiel	אַלְקָאָלִּ	אַלְקָאָלִּ	Ariel	עָרִיאָלִּ	עָרִיאָלִּ	Seehiah	שְׁאָהִיאָה	שְׁאָהִיאָה	Aladiah	אַלְדִיאָה
Damabiah	לְאַוְיָה	לְאַוְיָה	Asaliah	עַשְׁלִיאָה	עַשְׁלִיאָה	Reiiel	רֵיָאָלִּ	רֵיָאָלִּ	Lauiah	לְאוּיאָה
Meniel	הָעָיָה	הָעָיָה	Mihael	מִיְהָאָלִּ	מִיְהָאָלִּ	Omael	אָוָמָאָלִּ	אָוָמָאָלִּ	Hahaiah	הָהָיָה
Eiael	יְיָזָאָלִּ	יְיָזָאָלִּ	Vehuel	וְהָוָאָלִּ	וְהָוָאָלִּ	Lecabel	לְכָבָאָלִּ	לְכָבָאָלִּ	Ieiazel	יְיָזָאָלִּ
Habuiah	מְבָהִיאָה	מְבָהִיאָה	Daniel	דָנִיאָלִּ	דָנִיאָלִּ	Vasariah	וְשָׁרִיאָה	וְשָׁרִיאָה	Mebahel	מְבָהִיאָה
Roehel	הָרִיאָלִּ	הָרִיאָלִּ	Hahasiah	הָהָשִׁיאָה	הָהָשִׁיאָה	Iehuiah	יְהָוִיאָה	יְהָוִיאָה	Hariel	הָרִיאָלִּ
Iibamiah	הָקָמִיאָה	הָקָמִיאָה	Imamiah	עַמְמִיאָה	עַמְמִיאָה	Lehahiah	לְהָהָיָה	לְהָהָיָה	Hakamiah	הָקָמִיאָה
Haiaiel	לְאַוְיָה	לְאַוְיָה	Nanael	נָנָאָלִּ	נָנָאָלִּ	Chavakiah	חָוְקִיאָה	חָוְקִיאָה	Leviah	לְאוּיאָה
Mumiah	כָלִיאָלִּ	כָלִיאָלִּ	Nithael	נִיתָאָלִּ	נִיתָאָלִּ	Monadel	מְנָדָאָלִּ	מְנָדָאָלִּ	Caliel	כָלִיאָלִּ

The Right Table of the Commutations.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א
ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב
ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג
ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה
ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו
ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז
ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח
י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק
ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש

The Averse Table of the Commutations.

ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת
ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש
ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר
צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק
פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ
ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ
ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע
נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס
מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ
ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ
כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל
י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ
ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י
ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח
ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז
ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו
ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה
ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד
ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג
א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב

Another Averse Table, called the irregular.

The Table of the Combinations of Ziruph.

אל	בת	גש	דר	הק	וֹאַז	וּפְתָּעַ	הֻעַ	טָסַ	יִנְ	כָּסַ
אב	גת	רש	הר	וק	וֹאַז	הַפְתָּעַ	יִסְ	כְּנַ	לוּם	
אג	רח	הש	זר	זק	וֹאַז	חַצְ	בָּסַ	לְגַ	בָּסַ	
אר	בג	הת	וש	זר	חַצְ	טָזַ	ימַ	בָּעַ	לְמַ	מַנַּ
אה	בר	וּתְ	זש	חר	טָמַ	יִצְ	כְּפַ	לְעַ	מַטַּ	גַּזְ
אוֹ	בה	גדְ	וּתְ	חשְ	טָדַ	יִקְ	כָּצַ	לְפַ	מַעַ	גַּסְ
אוֹז	בוֹ	גהְ	חהְ	פשְ	ירְ	כָּקְ	לְצַ	מַפְ	בָּעַ	רַסְ
אתָ	בוֹ	גוֹ	רַהְ	טָתְ	ישְ	כָּדְ	לְקַ	טָצַ	גַּפְ	סַעַ
אנָ	בהָ	גוֹ	רוֹ	יִתְ	כָּסְ	לְרַ	מַקְ	גַּאַ	סַמְ	הַעַ
איָ	בְּכָ	גַּחְ	רוֹ	חוֹ	כָּתְ	לְשַׁ	כְּרַ	גַּקְ	טָאַ	עַפְ
אכָ	בְּיָ	גַּטְ	רַחְ	חוֹ	לְחַ	כָּטַ	גַּרְ	סַקְ	עַזְ	וּפְ
אלָ	בְּכָ	גַּיְ	רַטְ	חוֹ	וּזְ	סַחְ	נַסְ	סַרְ	עַקְ	פָּזְ
אָסָ	בְּלָ	גַּכְ	רַיְ	חוֹטְ	וּתְ	גַּחְ	סַטְ	עַדְ	פָּמְ	זָאַ
אנָ	בְּסָ	גַּלְ	רַכְ	היְ	וּטְ	זַחְ	סַחְ	עַשְּ	פָּרְ	צָקְ
אָסָ	בְּגָ	גַּטְ	רַלְ	הַכְּ	וִיְ	זַטְ	עַתְ	פָּשְׁ	אַדְ	חַקְ
אָעָ	בְּסָ	גַּנְ	רַמְ	הַלְ	זַכְ	זַיְ	חַטְ	מַחְ	צָשְׁ	קַרְ
אָפָ	בְּעָ	גַּסְ	רַגְ	הַבְּ	וּלְ	זַבְ	חַיְ	טַחְ	קַשְׁ	אַדְ
אָאָ	בְּפָ	גַּעְ	רַסְ	הַבְּ	וּסְ	זַלְ	חַבְ	טַיְ	קַתְ	רַשְׁ
אָקָ	בְּצָ	גַּפְ	רַעְ	הַטְּ	וּנְ	זַמְ	הַלְ	טַכְ	רַתְ	יַסְ
אָרָ	בְּקָ	גַּצְ	רַפְ	הַעְ	וּמְ	זַזְ	הַסְ	טַלְ	יִכְ	שַׂתְ
אָשָׁ	בְּדָ	גַּדְ	רַאְ	הַפְ	וּעְ	זַסְ	חַגְ	שַׁסְ	יַלְ	כַּהְ
אתָ	בְּשָׁ	גַּרְ	רַקְ	הַאֲ	וּפְ	זַעְ	חַטְ	טַגְ	יִמְ	כָּלְ

Another table of Ziruph, which is called the Rational.

אָבִי	גַתְהָ	רְשָׁה	רְחֵבֶן	לְגַתְהָ	לְמַעַן	יְקָרָה	וְצָהָבָה	פְּעָמָה	תְּפָעָם	זְרַעַתְהָ	וְשָׂרָבְתָה	תְּקָרָבְתָה	יְפָרָחָה	צָבָאָה	וְשָׁבָעָה	לְסָבָעָה	סָבָעָה	אֲנָגָדָה	דְבָבָה	תְּהָתָה	וְשָׁבָעָה				
אַרְבָּה	הָגָה	וּבָה	וְהָחָשָׁה	טְרַחָה	בָּאָה	לְפָטָה	מַעַן	גַּכָּה	לְפָרָחָה	יְקָרָה	זְרַעַתְהָ	וְשָׂרָבְתָה	תְּקָרָבְתָה	יְפָרָחָה	צָבָאָה	וְשָׁבָעָה	לְסָבָעָה	סָבָעָה	אַהֲרֹן	וּדְרָה	זְדָבָה	חַבָּתָה			
אַזְרָעָה	חָוָה	טָהָרָה	יְבָרָה	בָּתָה	לְשָׁבָעָה	סְבָרָה	גַּכָּה	לְבָבָה	סְתָמָה	כָּנָה	לְבָבָה	סְתָמָה	טְרַחָה	יְרָחָה	כָּנָה	לְבָבָה	סְרָבָה	עַקְבָּה	פָּצָה	אַיְלָה	יְהָוָה	לְוָהָה	פָּתָה		
אַטְמָה	יְהָוָה	לְוָהָה	סְתָמָה	כָּבָבָה	עַשְׁבָתָה	פָּרָדָה	צָקָה	לְרָדָה	סְתָמָה	כָּבָבָה	לְרָדָה	סְתָמָה	יְהָוָה	כָּבָבָה	לְרָדָה	סְתָמָה	פָּרָדָה	צָקָה	אַחֲרָה	סְתָמָה	יְהָוָה	לְוָהָה			
אַיְלָה	כָּתָה	לְחָמָה	פָּזָה	גַּוָּה	סְתָה	עַדָּה	פָּגָה	צָבָבָה	קָחָה	רְשָׁה	לְחָמָה	פָּזָה	גַּוָּה	סְתָה	עַדָּה	פָּגָה	צָבָבָה	קָחָה	אַיְלָה	לְחָמָה	פָּזָה	גַּוָּה			
אַכְלָה	לְיִלְלָה	כָּטָה	בָּנָה	סְוָה	עַוָּה	פָּתָה	אַזְרָה	קָגָדָה	רְבָבָה	שָׁתָה	לְיִלְלָה	כָּטָה	בָּנָה	סְוָה	עַוָּה	פָּתָה	אַזְרָה	קָגָדָה	רְבָבָה	שָׁתָה	אַלְמָה	סְכָבָה	בָּנִיָּה	סְטָמָה	
אַמְלָה	פָּדָה	סְכָבָה	עַיִלָּה	פָּטָה	צָתָה	קָזָה	רוֹדָה	שָׁהָה	חַרָּה	בָּנוּה	פָּדָה	סְכָבָה	עַיִלָּה	פָּטָה	צָתָה	קָזָה	רוֹדָה	שָׁהָה	חַרָּה	אַנְמָלָה	סְמָמָה	עַלְמָה	פָּלָמָה		
אַסְמָה	סְמָמָה	עַלְמָה	פָּלָמָה	צָיָה	קָטָה	דָּחָה	שָׂזָה	תָּוָה	בָּהָה	גָּרָה	סְמָמָה	עַלְמָה	פָּלָמָה	צָיָה	קָטָה	דָּחָה	שָׂזָה	תָּוָה	בָּהָה	גָּרָה	אַסְמָה	עַלְמָה	פָּלָמָה	צָיָה	
אַעֲמָה	פָּמָה	צָבָבָה	קָמָה	רְלָה	שְׁכָבָה	תְּיִהְיָה	בָּטָה	גַּתְהָ	רְזָבָה	גָּוָה	פָּמָה	צָבָבָה	קָמָה	רְלָה	שְׁכָבָה	תְּיִהְיָה	בָּטָה	גַּתְהָ	רְזָבָה	גָּוָה	אַעֲמָה	צָבָבָה	קָמָה	רְלָה	
אַפְמָה	צָעָה	קָטָה	רְגָה	שְׁסָה	חָלָה	בָּכָה	גַּיְה	רְשָׁתָה	תְּהָתָה	רוּהָה	פָּמָה	צָבָבָה	קָמָה	רְלָה	שְׁכָבָה	תְּיִהְיָה	בָּטָה	גַּתְהָ	רְזָבָה	גָּוָה	אַפְמָה	צָבָבָה	קָמָה	רְלָה	
אַאֲמָה	קָפָה	רָעָה	שְׁסָה	תְּגָנָה	בָּמָה	גָּלָה	רְכָבָה	הַיִּהְיָה	וּתְהָתָה	זָהָה	קָפָה	רָעָה	שְׁסָה	תְּגָנָה	בָּמָה	גָּלָה	רְכָבָה	הַיִּהְיָה	וּתְהָתָה	זָהָה	אַאֲמָה	רָעָה	שְׁסָה	תְּגָנָה	
אַאֲקָמָה	רָצָה	שְׁפָה	חָאָה	בָּמָה	גָּנָה	רְמָה	הַלָּה	וּכְהָלָה	זָהָה	אָקָמָה	רָצָה	שְׁפָה	חָאָה	בָּמָה	גָּנָה	רְמָה	הַלָּה	וּכְהָלָה	זָהָה	אַאֲקָמָה	רָצָה	שְׁפָה	חָאָה		
אַרְקָמָה	שְׁמָה	חָאָה	בָּפָמָה	גָּעָה	רְסָה	הָגָה	וּמָה	זָלָה	חָכָם	טוֹם	אָרְקָמָה	שְׁמָה	חָאָה	בָּפָמָה	גָּעָה	רְסָה	הָגָה	וּמָה	זָלָה	חָכָם	טוֹם	אַרְקָמָה	חָאָה	בָּפָמָה	גָּעָה
אַשְׁרָמָה	תְּהָדָה	כָּמָה	גָּאָה	רְפָה	הָעָה	וּמָה	זָבָה	חָסָה	טָלָה	יְכָה	תְּהָדָה	כָּמָה	גָּאָה	רְפָה	הָעָה	וּמָה	זָבָה	חָסָה	טָלָה	יְכָה	אַשְׁרָמָה	תְּהָדָה	כָּמָה	גָּאָה	
אַחֲרָמָה	בְּשָׁה	גָּדָה	רְקָה	הָאָה	וּמָה	זָעָה	חָסָה	טָנָה	יְמָה	כָּלָה	בְּשָׁה	גָּדָה	רְקָה	הָאָה	וּמָה	זָעָה	חָסָה	טָנָה	יְמָה	כָּלָה	אַחֲרָמָה	בְּשָׁה	גָּדָה	רְקָה	
אַבְרָמָה	גְּרָה	חוּאָה	זָהָה	טְיִהְיָה	כָּלָה	סָעָה	פָּצָה	קָרָה	שָׁתָה	אָבְרָמָה	גְּרָה	חוּאָה	זָהָה	טְיִהְיָה	כָּלָה	סָעָה	פָּצָה	קָרָה	שָׁתָה	אָבְרָמָה	גְּרָה	חוּאָה	זָהָה		

Tables of the Numeral transpositions.

א	ה	ו	ז	ט	כ	ג	ב	א
ב	ה	ו	ז	ט	כ	ג	ב	א
ג	ה	ו	ז	ט	כ	ג	ב	א
ד	ה	ו	ז	ט	כ	ג	ב	א
ה	ה	ו	ז	ט	כ	ג	ב	א
ו	ה	ו	ז	ט	כ	ג	ב	א
ז	ה	ו	ז	ט	כ	ג	ב	א
ט	ה	ו	ז	ט	כ	ג	ב	א
כ	ה	ו	ז	ט	כ	ג	ב	א
ג	ה	ו	ז	ט	כ	ג	ב	א

TABLE OF TRANSPOSITIONS OF NUMERALS.

א	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ב	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ג	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ה	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ו	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ז	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ט	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
כ	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ג	ב	ג	ה	ו	ז	ט	כ	ג	ב	א

TABLE OF TRANSPOSITIONS OF NUMERALS.

א	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ב	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ג	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ה	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ו	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ז	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ט	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
כ	ב	ג	ה	ו	ז	ט	כ	ג	ב	א
ג	ב	ג	ה	ו	ז	ט	כ	ג	ב	א

TABLE OF TRANSPOSITIONS OF NUMERALS.

הַ	וְ	חָבֵר	שָׁבֵת	יִאָמֵר
לֹ	זָה	חָבֵר	שָׁגֵן	יִכְבּוּ
לֹ	זָה	חָבֵר	שָׁרֵךְ	יִגְבּוּ
לֹ	זָה	חָבֵר	שָׁהֵם	יִרְבּוּ
לֹ	זָה	חָבֵר	שָׁהֵם	יִרְבּוּ
		חָבֵר	שָׁהֵם	יִרְבּוּ
		חָבֵר	שָׁהֵם	יִרְבּוּ
		חָבֵר	שָׁהֵם	יִרְבּוּ
		חָבֵר	שָׁהֵם	יִרְבּוּ

ק	י	א	ל	פ	ע	ו	ס	ג	כ
ק	כ	ל	צ	ס	ג	ז	ס	ס	ס
ק	ל	צ	ס	פ	נ	ע	ט	ע	ט
ק	ט	צ	ג	ס	ס	ע	ע	ע	ע
ק	ל	צ	ג	פ	א	ז	א	ז	א

ת	ש	ר
ח	ש	
ת		

ה	ט	ו	ז	א
ה	ט	ו	ז	א
ט	ט	ט	ט	ט
ט	ט	ט	ט	ט
ט	ט	ט	ט	ט

Chapter xxvi. Of finding out of the names of spirits, and Genius's from the disposition of Celestiall bodies.

The ancient Magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any Celestiall Harmonie [harmony] being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation; if thou will finde out the spirit that is the ruler of that work; the figure of the heaven being erected, cast forth letters in their number and order from the degree of the ascendent, according to the succession of signes through each degree by filling the whole circle of the heaven: then those letters which fall into the places of the Stars the aid whereof thou wouldest use, being according to the number, and powers of those Stars, marked without into number, and order, make the name of a good spirit: but if thou shalt do so from the beginning of a degree falling against the progresse of the signes, the resulting spirit shall be evil. By this art some of the *Hebrew* and *Caldean* [Chaldean] masters teach that the nature, and name of any *Genius* may be found out; as for example, the degree of the ascendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in those four corners which the *Arabians* call *Almutz*, be first observed amongst the rest: and according to that in the second place, that which shall be next to it in the number of dignities, and so by order the rest of them, which obtain any dignitie [dignity] in the foresaid corners: this order being used, thou maist know the true place, & degree of them in the heaven, beginning from the degree of the ascendent through each degree according to the order of the signs to cast 22. of the letters of the *Hebrews*; Then what letters shall fall into the places of the aforesaid Stars, being marked, and disposed according to the order found out above in the Stars, & rightly joyned [joined] together according to the rules of the Hebrew tongue, make the name of a *Genius*: to which, according to the custome, some *Monosyllable* name of Divine omnipotency, viz. *El*, or *Iah* is subjoyned. But if the casting of the letters be made from an angle of the falling, and against the succession of signs, and the letters which shall fall in the *Nadir* (that is the opposite point) of the aforesaid Stars, be after that order as we said, joyned together, shall make the name of an evil *Genius*. But the *Chaldeans* proceed another way; for they take not the *Almutz* of the corners, but the *Almutz* of the eleventh house, and do in all things as hath been said. Now they finde out an evil *Genius* from the *Almutz* of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs. There are also the *Arabians*, and many others, and some Hebrews, who finde out the name of a *Genius* by the places of the five *Hylegians*, and making projection alwayes from the beginning of Aries, and the letters being found out according to the order of *Hylegians* with the *Astrologers*, being reduced into a known order, and being joyned together, make the name of a good *Genius*: but they draw the name of an evil *Genius* from the opposite *Hylegian* places, projection being made from the last degree of *Pisces* against the order of signs. But other some do not take the places of *Hylegians*, but the places of *Almutz* upon the five *Hylegians* making projection from an *Horoscope*, as abovesaid: and these names being thus distributed according to the proportioned numbers to the Starry account, compacted or joyned, and changed letters, although unknown in sound, and significative, we must of necessity confess may do more by the secret of the chiefest Philosophy in a magick work, then significative names, whilst the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something Divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God, captivating himself with a spirituall affection of piety, in the obedience of him.

Chapter xxvii. Of the calculating Art of such names by the tradition of Cabalists.

There is yet another Art of these kinds of names, which they call calculatory, and it is made by the following tables, by entring [entering] with some sacred, Divine, or Angelicall name, in the column of letters descending; by taking those letters which thou shalt find in the common angles under their Stars, and Signs: which being reduced into order, the name of a good spirit is made of the nature of

that Star, or Sign, under which thou didst enter: but if thou shalt enter in the column ascending, by taking the common angles above the Stars, and Signs marked in the lowest line, the name of an evil spirit is made. And these are the names of spirits of any order, or heaven ministring [ministering]; as of good, so of bad, which thou maist after this manner multiply into nine names of so many orders, in as much as thou maist by entring with one name draw forth another of a spirit of a superior order out of the same, as well of a good, as bad one. Yet the beginning of this calculation depends upon the names of God; for every word hath a vertue in *Magick*, in as much as it depends on the word of God, and is thence framed. Therefore we must know that every Angelicall name must proceed from some primary name of God. Therefore Angels are said to bear the name of God, according to that which is written, *because my name is in him*. Therefore that the names of good Angels may be discerned from the names of bad, there is wont oftentimes to be added some name of Divine omnipotency, as *El*, or *On*, or *Jah*, or *Jod*, and to be pronounced together with it: and because *Jah* is a name of beneficence, and *Jod* the name of a deity, therefore these two names are put only to the names of angels; but the name *El*, because it imports power, and vertue, is therefore added not only to good but bad spirits, for neither can evil spirits either subsist, or do anything without the vertue of *El*, God. But we must know that common angles of the same Star and Sign are to be taken, unless entrance be made with a mixt [mixed] name, as are the names of *Genii*, and those of which it hath bin spoken in the preceding Ch. which are made of the dispositions of the heaven, according to the harmony of divers Stars. For as often as the table is to be entred with these, the common angle is to be taken under the Star, or Sign of him that enters. There are moreover some that do so extend those tables, that they think also if there be an entrance made with the name of a Star, or office, or any desired effect, a Demon whether good, or bad, serving to that office, or effect, may be drawn out. Upon the same account they that enter with the proper name of any person, beleeve [believe] that they can extract the names of the *Genii*, under that Star which shall appear to be over such a person, as they shall by his Physiognomy, or by the Passions and inclinations of his mind, and by his profession, and fortune, know him to be *Martial*, or *Saturnine*, or *Solarie*, or of the nature of any other Star. And although such kinde of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rayes of the Sun collected in a hollow glass, do indeed most strongly burn, the Sun it self being scarce warm. Now there is an order of letters in those tables under the Stars, and Signs, almost like that which is with the Astrologers, of tens, elevens, twelves. Of this calculatory Art *Alfonsus Cyprius* once wrote, and I know who elss, and also fitted it to Latine Characters; But because the letters of every tongue, as we shewed in the first book, have in their number, order, and figure a Celestiall and Divine originall, I shall easily grant this calculation concerning the names of spirits to be made in only by Hebrew letters, but also by *Chaldean*, and *Arabick*, *Ægyptian* [Egyptian], Greek, Latine, and any other, the tables being righty made after the imitation of the presidents. But here it is objected by many, that it falls out, that in these tables men of a differing nature, and Fortune, do oftentimes by reason of the sameness of name obtain the same *Genius* of the same name. We must know therefore that it must not be thought absurd that the same Demon may he separated from any one soul, and the same be set over more. Besides, as divers men have many times the same name, so also spirits of divers offices and natures may be noted or marked by one name, by one and the same seal, or Character, yet in a divers respect: for as the serpent doth sometimes typifie Christ, and sometimes the devill; so the same names, and the same seals may be applied sometimes to the order of a good Demon, sometimes of a bad. Lastly, the very ardent intension [intention] of the invocator, by which our intellect is joyned to the separated intelligencies, causeth that we have sometimes one spirit, sometimes another, although called upon under the same name, made obsequious to us.

There follow the tables of the calculation of the names of spirits, good and bad, under the presidency of the 7. Planets, and under the order of the 12. Militant Signs.

	א	ב	ג	ד	ה	ו	ז	ח	ט	לינקабונוֹן.
א	א	ב	ג	ה	ו	ז	ח	ט	ל	א
ב	ב	א	ג	ה	ו	ז	ח	ט	ל	ב
ג	ג	ב	א	ה	ו	ז	ח	ט	ל	ג
ה	ה	ג	ב	א	ו	ז	ח	ט	ל	ה
ו	ו	ה	ג	ב	א	ז	ח	ט	ל	ו
ז	ז	ו	ה	ג	ב	א	ח	ט	ל	ז
ח	ח	ז	ו	ה	ג	ב	א	ט	ל	ח
ט	ט	ח	ז	ו	ה	ג	ב	א	ל	ט
ל	ל	ט	ח	ז	ו	ה	ג	ב	א	ל
א	א	ל	ט	ח	ז	ו	ה	ג	ב	א
ל	ל	א	ט	ח	ז	ו	ה	ג	ב	ל
ט	ט	ל	א	ט	ח	ז	ו	ה	ג	ט
ח	ח	ט	ל	א	ט	ח	ז	ו	ה	ח
ז	ז	ח	ט	ל	א	ט	ח	ז	ו	ז
ו	ו	ז	ח	ט	ל	א	ט	ח	ז	ו
ה	ה	ו	ז	ח	ט	ל	א	ט	ח	ה
ג	ג	ו	ז	ח	ט	ל	א	ט	ח	ג
ב	ב	ג	ו	ז	ח	ט	ל	א	ט	ב
א	א	ב	ג	ו	ז	ח	ט	ל	א	א
לינקабונוֹן.	ל	ינ	ק	נוֹן	ב	וֹן	א	ט	ח	לינקабונוֹן.
לינקאלומָן.	ל	ינ	ק	נוֹן	ב	וֹן	א	ט	ח	לינקאלומָן.

[The entrance of the evil Angels. / The Entrance of the good Angels.]

Chapter xxviii. How sometimes names of Spirits are taken from those things over which they are set.

I Finde yet another kinde of names given to the spirits from those things, which they are set over, their names being as it were borrowed from the Stars, or men, or places, or times, or such like things, the divine name being added at the end, thus. The spirit of *Saturn* is called *Sabathiel*: the Spirit of *Jupiter*, *Zedekiel*: the spirit of *Mars*, *Madimiel*: the Spirit of the *Sun*, *Semeliel*, or *Semeschia*; the Spirit of *Venus*, *Nogahel*; the spirit of *Mercury*, *Cochabiah*, or *Cochabiel*; the Spirit of the *Moon*, *Jareahel*, or *Levanael*. In like manner also they call the Spirits which are set over the signes by the names of the signes in order; from *Aries* *Teletiel*, *Suriel*, *Tomimiel*, *Sattamiel*, *Ariel*, *Betuliel*, *Masniel*, *Acrabiel*, *Chesetiel*, *Gediel*, *Deliel*, *Dagymiel*. And if we call them from the latin words, *Ariel*, *Tauriel*, *Geminiel*, *Cancriel*, *Leoniel*, *Virginiel*, *Libriel*, *Scorpiel*, *Sagittariel*, *Capriel*, *Aquariel*, *Pisciel*; and from the Planets, *Saturniel*, *Ioviel*, *Martiel*, *Soliah*, *Veneriel*, *Mercuriel*, *Lunael*, or *Lunaiah*. Now because (as we said before) all spirits, as well good as bad, seek for a union with man, which oftentimes in some sort they obtain, we read that some men are called Gods, and angels, and Divels [devils]. So the names of them which are endowed with any singular excellency of vertue, or with some desperate wickedness have departed this life, have obtained a place amongst the names of good and bad Demons, and are reckoned amongst them, whether we shall think that the souls of those men or the *Genii* whether good or bad are signified. So we read in *Esdras* that the name of the Archangel *Ieremiel* was from *Ieremiah* [Jeremiah] the Prophet. So *Zachariel* from *Zacharia*; and *Uriel* from *Uriah* the Prophet, whom *Ioachim* [Joachim] slue [slew]. In like manner *Samuel*, *Ezekiel*, *Daniel*, were the names of Angels as well as Prophets. *Phaniel* is the name of an Angel, and of the place where *Jacob* wrestled all night. *Ariel* is the name of an angel, and is the same as the Lion of God; sometimes also it is the name of an evil Demon, and of a City which is thence called *Ariopolis*, where the Idol *Ariel* was worshipped. We finde also in sacred writ that many names of evil Demons had their rise from most wicked men, or from the habitations of wicked men; as the name *Astaroth* which is the name of an evill Demon, was formerly the name of the City of *Og King of Basan*, in which dwelt giants; in like manner *Astaroth* was formerly the City of the *Amorrhei*; *Raphaim* a valley, and *Ieramiel* the country of the *Allophyli*; and also they were the names of Idols, and evill Demons; as *Remma* was the statue of the Idol of *Damascus*; *Chamos* the Idol of *Moab*; *Melchim* the Idol of the *Amontae*; *Bel* the Idol of *Babylonians*; *Adramelech* the Idol of the *Assirians* [Assyrians]; *Dagon* the Idol of the *Allophyli*. And *Philo* makes mention of seven golden Statues which the *Amorrhei* had, which they called the holy *Nymphs*, which being called upon did shew to the *Amorrhei* every hour their works; and the names of them were the names of women, which were the wives of seven wicked men, which consecrated them after the floud [flood], viz. *Chanaan*, *Phut*, *Selath*, *Nebroth*, *Abirion*, *Elath*, *Desuat*, and there were put upon them pretious [precious] stones, engraven, and consecrated, one of which had a vertue to restore sight to the blind; neither could any fire burn these stones; and the books were consecrated with stones, which in like manner could not be burnt with fire, nor cut with yron [iron], nor obliterated with water, until the angel of the Lord took them, and buried them in the bottome of the sea. Moreover we know that *Nimbroth*, *Chodorlaomor*, *Balach*, *Amalech*, names of Kings, have obtained the order of evill spirits. Also giants are called with divels [devils] after a common name, *Enakim* ענקים because they did not partake of the image of God i.e. they have not received the splendor of the spiritual intellect, but their reason hath multiplied evil kinds of frauds & sins. Therefore they we not reckoned of the species of man (as saith *Rabbi Moses* the Egyptian) but of the species of beasts, and divels [devils], only that they have the shape of a man, and such (he saith) were the sons of *Adam*, which were predecessors to *Seth* after *Abel*; of which the wise men of the Hebrews said, that *Adam* begat *Tochot* תותבות i.e. divels [devils]. But after that he had found favor in the eyes of God, he begot *Seth* after his own image, and likeness, i.e. who according to the image of God obtained a human perfection, which he that hath not, is not reckoned of the species of man, by reason of the pravities which are the cause of all evils and mischief. It is also (as saith *Porphyry*) the opinion of Magicians, that evill souls are turned into the nature of Divels [devils], and become

as pernicious as they; which Christ confirmed, when he spake concerning *Judas Iscariot*: Have not I chosen twelve, and one of you is a devil? which devils therefore they call adventitious, because of mens souls, they are become Divels. Whence the names of wicked men and devils are the same, whether by these we call their souls, or evil *Genii*, which have taken upon them the names of wicked men, as if it were their persons. Also *Behemoth*, and the *Leviathan* signifie beasts, and devils [devils]. By these examples he that is inquisitive shall finde out the names of good, as well as of evil spirits.

Chapter xxix. Of the Characters and Seals of spirits.

We must now speak of the Characters and Seals of spirits. Characters therefore are nothing else then certain unknowable letters and writings, preserving the secrets of the Gods, and names of spirits from the use and reading of profane [profane] men, which the Ancients called Hyeroglyphicall [hieroglyphical], or sacred letters, because devoted to the secrets of the Gods only. For they did account it unlawfull to write the mysteries of the God [gods] with those Characters with which profane and vulgar things were wrote. Whence *Porphyry* saith, that the Ancients were willing to conceal God, and divine vertues by sensible figures, and by those things which were visible, yet signifying invisible things, as being willing to deliver great mysteries in sacred letters, and explain them in certain Symbolical figures; as when they dedicated all round things to the World, the Sun, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyranide [pyramids] and Obelisks to the fire, and Olympian Gods; a Cylinder to the Sun and Earth; a mans Yard [penis] to generation and Juno, to whom also by reason of the feminine sex the triangular figure. Wherefore this kind of Characters hath another root beside the pleasure, and authority of the institutor, of him I say, who received power of instituting, and consecrating these kind of letters, such as were many Prelates amongst divers Nations, and Sects of Religions, whose institutions came not to us, by reason that few of them were delivered by the Authors scatteringly, and by fragments. Of this kind of character therefore are those which *Peter Apponus* [Petrus de Abano] notes, as delivered by *Honorius of Thebes*, the figures whereof are such, being related to our Alphabet.¹

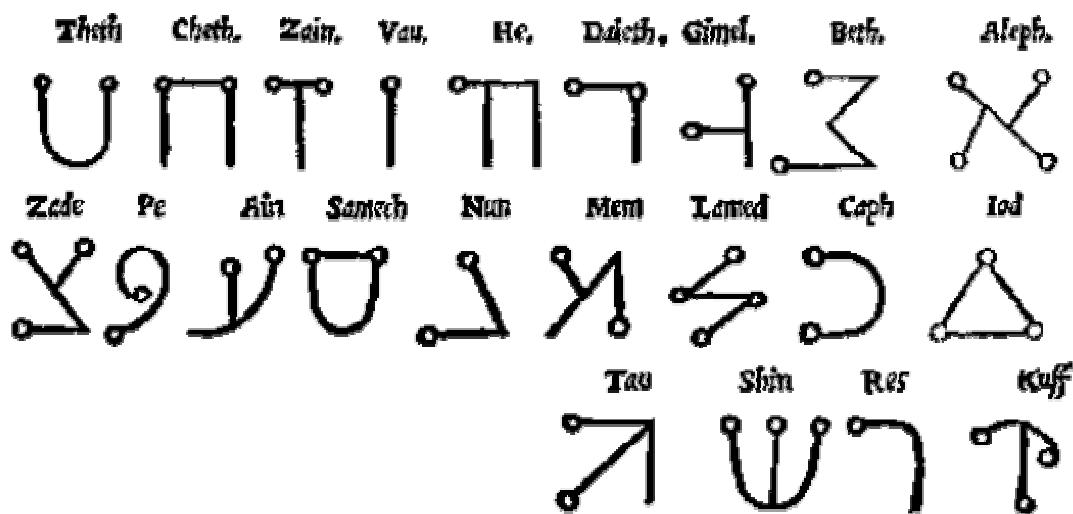


Chapter xxx. Another manner of making Characters, delivered by Cabalists.

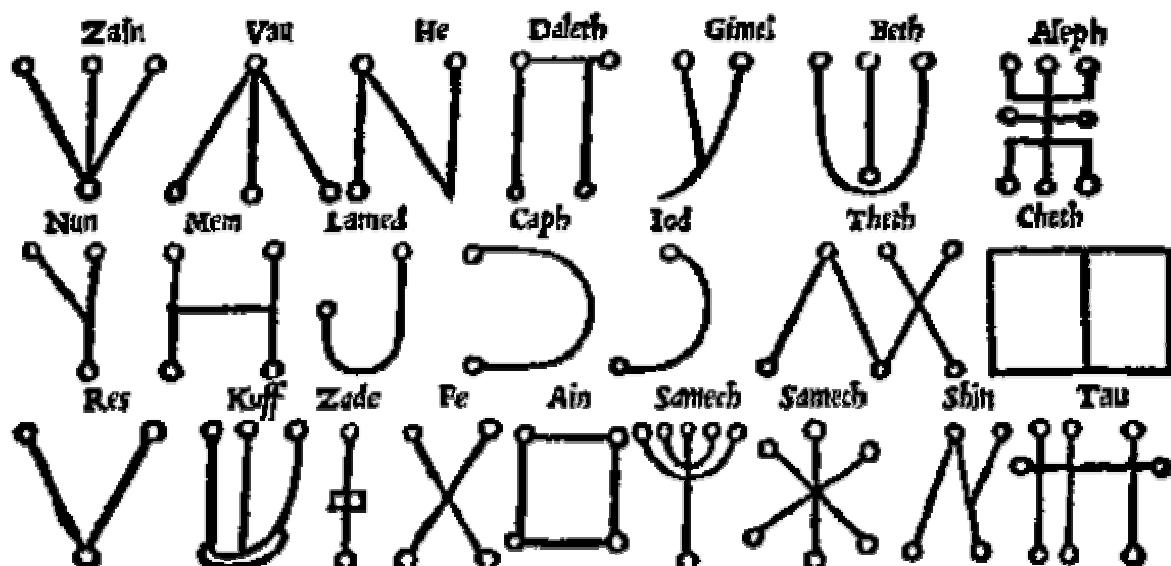
Amongst the Hebrews I finde more fashions of Characters, whereof one is most ancient, viz. an Ancient writing which *Moses*, and the Prophets used, the form of which is not rashly to be discovered [disclosed] to any; for those letters which they use at this day, were instituted by *Esdras*. There is also amongst them a writing which they call Celestiall, because they shew it placed and figured amongst the Stars, no otherwise then the other Astrologers produce images of signs from the lineaments of Stars. There is also a writing which they call *Malachim*, or *Melachim*, i.e. of Angels,

or Regal; there is also another, which they call the passing through the River, and the Characters and figures of all these are such.

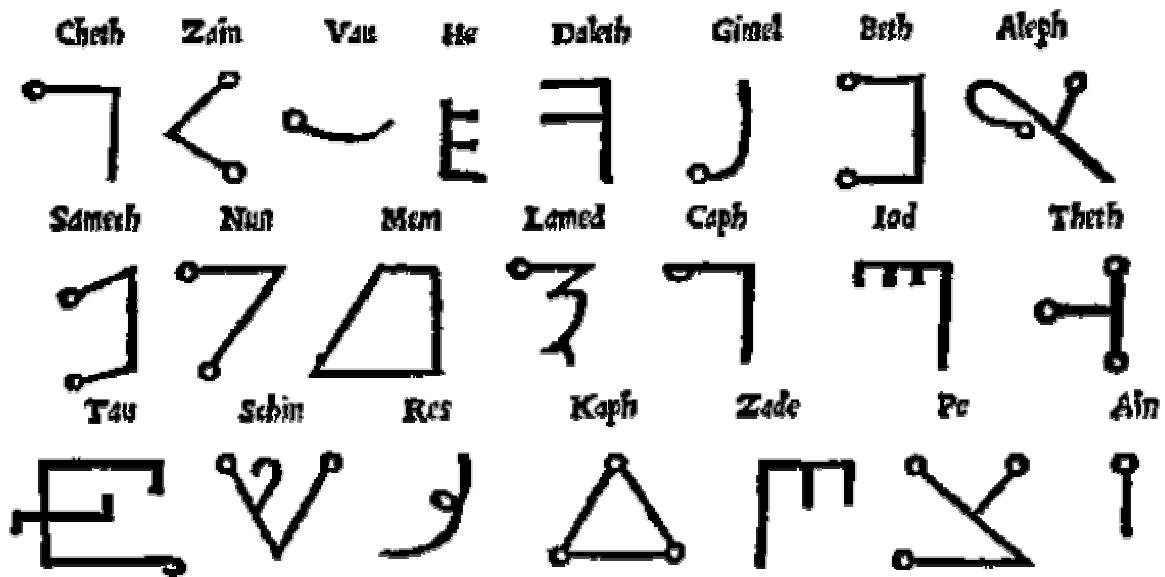
Celestiall writing.



The writing called Malachim.



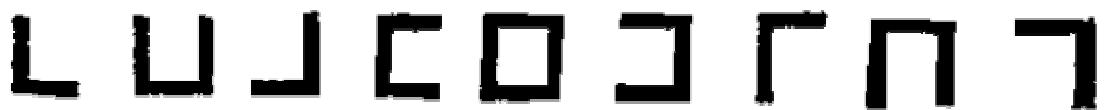
The writing called the passing of the River.



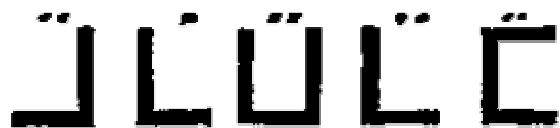
There is moreover another fashion amongst the Cabalists, formerly had in great esteem, but now it is so common, that it is placed amongst prophane things, and it is this. The twenty seven Characters of the Hebrews may be divided into three Classes, whereof every one contains nine letters. The first, *viz.* ט ה ז ב ג ד א which are the seals or marks of simple numbers, and of intellectuall things, distributed into nine orders of Angels. The second hath ט מ נ ס ע פ כ the marks of tens, and of Celestial things, in the nine Orbs of the heavens. The third hath the other four letters, with the five final, by order, *viz.* ר ק ש ת צ ס ו ה which are marks of hundreds, and inferior things, *viz.* four simple Elements, and of five kinds of perfect compounds. They do now and then distribute these three Classes into nine Chambers, whereof the first is of unites [unities], *viz.* intellectual, celestial and elemental: The second is of Twos. The third of Threes, and so of the rest: These Chambers are framed by the intersection of four parallel lines, intersecting themselves into right angles, as is expressed in this following figure.



Out of which being dissected into parts, proceed nine particular figures, *viz.*



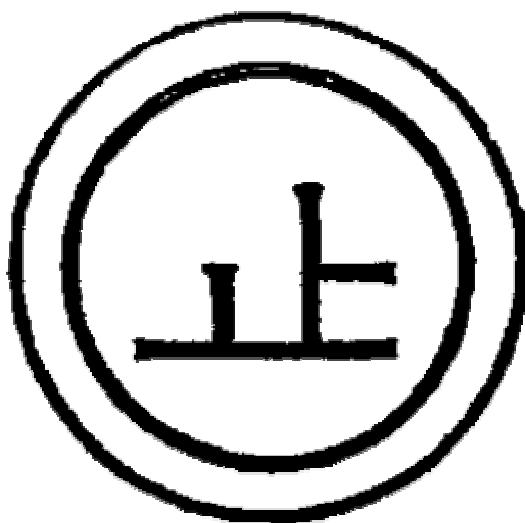
Which are of the nine Chambers, Characterizing their letters by the above written Notariacon: which if it be of one poynt [point] shews the first letter of that Chamber; if of two, the second; if of three, the third letter; as if thou wouldest frame the Character *Michael* מיכאל, that comes forth thus, extended with five figures, *viz.*



Which then are contracted to three figures, after this manner.



Which then are contracted into one, yet the points Notariacon are wont to be omitted, and then there comes forth such a Character of *Michael*.



There is yet another fashion of Characters, common to almost all letters, and tongues, and very easie, which is by the gathering together of letters; as if the name of the Angel *Michael* be given, the Characters thereof shall be framed thus.

In Hebrew.

In Greek.

In Latin.



And this fashion amongst the Arabians is most received; Neither is there any writing which is so readily, and elegantly joyned [joined] to it self, as the Arabick. Now you must know that Angelicall spirits, seeing they are of a pure intellect, and altogether incorporeall, are not marked with any marks or Characters, and pingible figures, or any other humane signs; but we not knowing their essence, or quality, do from their names, or works, or otherwise, according to our fancies devote and consecrate to them figures, and marks, by which we cannot any way compel them to us, but by which we rise up to them; as not to be known by such Characters, and figures, and first of all we do set our senses both inward and outward, upon them; then by a certain admiration of our reason we are induced to a Religious veneration of them, and then are wrapt with our whole minde into an extaticall [ecstatic] adoration, and then with a wonderfull belief, an undoubted hope, quickening love we calling upon them in spirit, and truth, by true names and Characters do obtain from them that vertue, or power which we desire.

Chapter xxxi. There is yet another fashion of Characters, and concerning marks of spirits which are received by revelation.

There is another kind of Character received by Revelation only, which can be found out no other way: the vertue of which Characters is from the diety [deity] revealing, of whom there are some secret works, breathing out a harmony of some Divinity: or they are as it were some certain agreements or compacts of a league betwixt us and them. **Of this kind** there was a mark or sign shewed to *Constantine*, which many did call the Crosse write upon in Latin letters, *In hoc vince i.e.* in this overcome; and there was another revealed to *Antiochus* by Sirname *Soteris* in the figure of a pentangle, which signifies health; for being resolved into letters it speakes the word υγιεια [ugieia] *i.e. Health:* in the faith, and vertue of which signes both *Kings* obtain'd a great victorie against their enemies. So *Judas*, who by reason of that was afterward surnamed *Machabeus*, being to fight with the *Jews* against *Antiochus Eupator*, received from an Angel that notable sign פָּלָל in the vertue of which they first slew 14000 with an infinite number of Elephants, then again 35000. of their enemies: For that sign did represent the name *Jehovah* and was a memorable emblem of the name of 72. letters by the equality of number, and the exposition thereof is, **מי כМОך באלים יהוה** [MI KMVD BALIM IHVH] *i.e. Who is there amongst the strong as Jehovah [Tetragrammaton]*¹ The figures of these memorable signs are to be framed thus.



Moreover of those signs and Characters *Porphyrie* [Porphyry] speaks in his book *De Responsis*, saying that they did signify the gods themselves, by whom they did enjoy things, and by which they were called forth, and which were to be offered to them: And did show the figures of the images what they should be; and that he perceived these things concerning the Oracle of *Proserpina*. He saith moreover that *Hecate* commanded how images should be constituted to her, and that they were to be cirrounded [surrounded] with wormwood, and that domestick mice were to be painted, & the finest ornaments such as were most pleasing to her, and so many mice as her forms were to be taken; then blood, myrrhe, storax, and other things were to be burnt: Which things if they were done,

she would appear, and answer the worker thereof by dreams. But we shall here under-write the Oracle of *Hecate*; for thus she speaks,

*Marke I will teach What statue thou shalt make
For me; boughs of the wood, and wormwood take,
Then garnisg it, on't paint domestick mice;
Let ornaments be fair, and of great price.
Then frankincense, myrrh, storax mix't with blood
Of mice, then sing thou words secret and good;
As thou seest shapes of mine, so on it lay,
As many reall mice; then take the bay,
And out of th' trunk thereof a case prepare
To put it in; then see thou have a care,
That to the Statue thou devoutly pray,
Also thy debts, and vows take care thou pay;
If that these things that here required be,
Thou shalt perform, in dreams thou shalt me see.*

Such were in old times the secret mysteries of the gods and Demons of the Gentils [gentiles], by which they did perswade [persuade] themselves to be compelled, detained, and hound by men. Hence *Jamblicus* [Iamblichus], and *Porphyrie* [Porphyry] teach that he that calls upon sacred Demons must observe them, with their proper honour, and to distribute to each what is convenient to every one, as thanks, oblations, gifts, sacrifices, with words, Characters suitable [suitable] to their conditions, and most like unto them; or else he should never obtain the presence of the Deities, and Demons, and the desired effect; Moreover if they were called upon, yet they shall be constrained to hurt them especially who did it neglegently.

Chapter xxxii. How good spirits may be called up by us, and how evil spirits may be overcome by us.

By the efficacy of Religion the presence of spirits doth dispose the effect, neither can any work of wonderfull efficacy in Religion be done, unless some good spirit the ruler and finisher of the work be there present. Now good spirits, if they may be divers wayes called up, yet can by no bonds, or vary hardly be allayed by us, but we must by some sacred things beseech them, as we read in *Apuleius*, by the Celestiall Stars, by the infernall deities [deities], by the naturall elements, by the silence of the night, by the increase of the Country of *Nilus*, by the secrets of *Memphis* and elsewhere is *Porphyrie* [Porphyry]: Thou who art risen out of the mud, who sittest in thy place, who sailest in ships, who every hour dost change thy shape, and art changed in each sign of the *Zodiack*. By these, and such like, Symbolicall orations and hymnes, because they are signes of Divine vertues, spirits did sometimes apply themselves to humane uses: not as being compelled by any kind of necessity, but of their own accord, and by a kind of custom, did, being overcome by the prayers of them that called on them, more easily yeld: whence *Porphyrie* in his book *De Responsis Hecate* saith,

*I by thy prayers being overcome
Came thither -----*

And in another place in the same book he saith,

*Conquer'd by pray'r the Deities above
Come down on th' earth and future things foreshew.*

Also the divining of suitable things works so with mans mind, that good spirits do assist us willingly, and communicate their power and vertue to us, dayly [daily] helping us with illuminations, inspirations, oracles, prophecyings, dreams, miracles, prodigies, divinations, and auguries, and working upon and acting upon our spirits, as images like to them, by framing them by their influences, and making them most like to themselves even so far, as that oftentimes our spirit doth as surely work wonderfull things as the Celestial spirits are wont to do. But evil spirits are overcome by us through the assistance of the good, especially when the petitioner is very pious and devout, and sings forth sacred words, and a horrible speech, as by conjuring the Divine power by the venerable names, and signs of supernaturall powers, by miracles, by Sacraments, by sacred mysteries, and such like; which conjurations, or adurations, in as much as they are done by the name and power of Religion, and Divine vertue, those evil spirits are afraid of; whence also oftentimes prophane men do bind or allay by such kinde of sacred conjurations, evil spirits not enduring such things, whence *Cyprian* in his book *Quod Idola Dii non sint*, saith; that spirits being adjured by the true God to presently yeeld to us, and confesse, and are forced to go out of possessed bodies, and either presently leap out, or by degrees vanish, according as the faith of the Patient is helping, or grace of the swearer aspires. And *Athanasius* in his book *De Variis Questionibus* saith that there is no word more terrible and more destructive to the power of Devils then the beginning of the 68. Psalm, *Arise O God, and let thine enemies be scattered;* For assoon as that word is spoken, the devill vanisheth away howling. And *Origen* against *Celsus* saith, that the naming the name *Jesus* hath oftentimes cast many devils as well out of the souls of men as their bodies, and hath exercised much power in them out of whom the devils were cast. Also we do oftentimes with threats and revilings bind or repell evil spirits, especially the lesser, as *Haggs*, *Incubi*, and such like, as we read in *Lucan* concerning that witch saying,

*I will now call you up by a true name,
The stygian dogs I in the light supreme
Will leave, and follow you also through grave,
From all the Urnes in death I will you save,
Thee O Hecate, unto the gods will shew,
(To whom t' addresse thy self in other hew,
Thou wast wont) in wan form, and without grace,
And thee forbid to change Erebus his face.*

And in *Philostratus* we read, when *Apollonius* and his companions were travelling in a bright Moon-shining night, that the *Phantasme* of a Hagge met them, and some times changed it self into this shape, & some times into that, and some times vanished out of their sight. Now assoon as *Apollonius* knew what it was, grievously reviling it advised his companions to do the like: for he knew that that was the best remedy against such invasions. His companions did as he advised, and the *Phantasme* presently with a noise vanished away like a shadow: For so fearfull is this kind of spirits, that they are moved, tremble, and are compelled by a feigned terrour, and false and impossible threats. Whence *Chereon* the holy scribe saith that these are those things by which especially the spirits are compelled. There is moreover as hath been above said, a certain kind of spirits not so noxious, but most neer to men, so that they are even affected with humane passions, and many of these delight in mans society, and willingly dwell with them: Some of them dote upon women, some upon children, some are delighted in the company of divers domestick and wild animals, some inhabit Woods and Parks, some dwell about fountains and meadows. So the Fairies, and hobgoblins inhabit Champian fields; the *Naiades* fountains: the *Potamides* Rivers; the *Nymphs* marshes, and ponds: the *Oreades* mountains; the *Humedes* Meadows; the *Dryades* and *Hamadryades* the Woods, which also *Satyrs* and *Sylvani* inhabit, the same also take delight in trees and brakes, as do the *Naptae*, and *Agaptae* in flowers; the *Dodonae* in Acorns; the *Paleae* and *Feniliæ* in fodder and the Country. He therefore that will call upon them, may easily doe it in the places where their abode is, by alluring them with sweet fumes, with pleasant sounds, and by such

instruments as are made of the guts of certain animals and peculiar wood, adding songs, verses, enchantments suitable [enchantments suitable] to it, and that which is especially to be observed in this, the singleness of the wit, innocency of the mind, a firm credulity, and constant silence; wherefore they do often meet children, women, and poor and mean men. They are afraid of and flie from men of a constant, bold, and undaunted mind, being no way offensive to good and pure men, but to wicked and impure, noxious. of this kind are hobgoblins, familiars, and ghosts of dead men. Hence *Plotinus* saith, that the souls of men are sometimes made spirits: and of men well deserving are made familiars which the Greeks call Eudemons, *i.e.* blessed spirits: but of ill deserving men, hags, and hobgoblins, which the Greeks call Cacodemons, *i.e.* Evil spirits; But they may be called ghosts when it is uncertain whether they have deserved well or ill. Of these apparitions there are divers examples; such was that which *Pliny* the Junior makes mention of concerning the house of *Athenodorus* the Philosopher of *Tharsis* in which there appeared with a sudden horrible noise the ghost of an old man. And *Philostratus* tells of the like of a hag of *Menippus Lycius* the Philosopher turned into a beautifull woman of *Corinth*, whom *Tyaneus Apollonius* took to be a hobgoblin; the same at *Ephesus*, the like in the shape of an old beggar who was the cause of the pestilence, who therefore being by his command stoned, there appeared a mastive [mastiff] dog, and presently the pestilence ceased. We must know this that whosoever shall intellectually work in evil spirits, shall by the power of good spirits bind them; but he that shall work only worldlily, shall work to himself judgement and damnation.

Chapter xxxiii. Of the bonds of spirits, and of their adjurations, and castings out.

The bonds by which spirits are bound, besought, or cast out, are three; Some of them are taken from the elementall world, as when we adjure a spirit by any inferiour and naturall things of affinity with or adverse to them, in as much as we would call upon or cast them out, as by flowers, and herbs, by animals, by snow by ice, by hell, by fire, and such like, as these also are oftentimes mixed with Divine praises, and blessings, and consecrations, as appears in the song of the three Children, and in the *Psalm*, Praise ye the Lord from the heavens, and in the consecration and blessing of the *Paschal taper*. This bond doth work upon the spirits by an apprehensive vertue under the account of love, or hatred, in as much as the spirits are present with or favour, or abhor anything that is naturall or against nature, as these things themselves love or hate one the other. Hence that of *Proclus*, As the Lion fears a cock, especially a white cock: so doth a spirit appearing in the form of a lion vanish away at the sight of a cock. The second bond is taken from the Celestial world, *viz.* when we adjure them by the heaven, by Stars, by their motions, rayes, light, beauty, clearness, excellency, fortitude, influence, and wonders, and such like: and this bond works upon spirits by way of admonition, and example. It hath also some Command, especially upon the ministring spirits, and those who are of the lowest orders. The third bond is from the Intellectual and divine world, which is perfected by religion, that is to say, when we swear by the sacraments, by the miracles, by the divine names, by the sacred Seals and other mysteries of Religion; wherefore this bond is the highest of all and the strongest, working upon the spirits by Command and power; But this is to be observed, that as after the universal providence, there is a particular one; and after the universal soul, particular soules; so in the first place we Invocate by the superior bonds, and by the names and powers which rule the things, then by the inferior, and the things themselves; We must know further, that by these bonds not only Spirits, but also all creatures are bound, as Tempests, burnings, flouds [floods], plagues, diseases, force of armes, and every animal, by assuming them, either by the manner of Adjuration, or by the way of deprecation or benediction, as in the charming of Serpents, besides the naturall and celestial, by rehearsing out of the mysteries and Religion, the curse of the Serpent in terrestrial Paradise, the lifting up of the Serpent in the wilderness; moreover by assuming that verse of the Psalm 91. Thou shalt walk upon the Aspe and the Basiliske, and shalt tread upon the Lion and Dragon: Superstition also very much prevaleth in these, by the translating of some Sacramental rites to that which we Intend to bind or hinder, as, of Excommunication, burial or execuies for the

driving away of diseases, Serpents, Mice or Wormes, which thing we read to have bin thus done in divers places, and it is wont to be done even as yet.

Chapter xxxiiii. Of the Animastical order, and the Heros.

After the Quires of the blessed spirits, the Animastical order is the next, which the Hebrew *Theologians* call *Issim*, that is, strong and mighty men; the Magicians of the Gentiles, call *Heroes* and *Demi-gods*, or [half] gods half men: whom *Fulgentius*, an Author not to be contemned, supposeth were so called, either because that for the meanness of their desert they are not judged worthy of Heaven, nor yet are accounted Terrestrial for the reverence of Grace; of this kind in old time were *Priapus*, *Hippo*, *Vertumnus*; or because they being eminent in this life for divine vertues, and benefits for mankinde, after this mortal man put off, are translated into the quire of the blessed gods; alwayes providing for mortal men the same vertues and benefits which they long since had in this life: or because they were procreated from the secret seed of the superiors, whom they think were begotten by the mixture of Gods or Angels with men, & therefore obtaining a certain middle nature, so as they are neither Angels nor men: which opinion *Lactantius* also followeth; and there are even at this time those who have commerce and conjugall mixture with spirits; and all now believe that *Merline*, a British Prophet, was the son of a Spirit, and born of a virgin: and also they imagined, that *Plato* the Prince of wisdome was born of a virgin, impregnated by a phantasme of *Apollo*. And it is delivered in Histories, that certain women of the *Gothes* (which they call *Alrumnæ*) eminent both for beauty and ingenuity, long since at *Filimire*, or (as others say) at *Idanthresie*, going forth out of the tents of the King of the *Gothes*, wandred in the desarts [deserts] of *Scythia* in *Asia* beyond the Marshes of *Meotis*, and there being Impregnated by *Fanni* and *Satyres*, brought forth the first *Hunni*; more over *Psellus* is the Author, that Spirits sometimes cast forth seed, from the which certain little creatures arise: Therefore these *Heroes* have no less power in disposing and ruling these inferior things, than the Gods and angels, and have both their offices and their dignities distributed to them: and therefore to them no otherwise than to the Gods themselves were *Temples*, *Images*, *Altars*, *Sacrifices*, *Vows*, and other mysteries of religion dedicated. And their names invocated had divine and magical vertues for the accomplishing of some miracles: which thing *Eusebius* declarereth that many tried by the invocation of the name of *Apollonius of Tyana*; and more of this kinde we read of, both in the Poets, and also in the *Historians* and *Philosophers*, concerning *Hercules*, *Atlas*, *Aesculapius* and the other *Heroes* of the Gentiles; but these are the follies of the Gentiles; but as concerning our holy *Heroes* we beleve that they excel in divine power, and that the soul of the *Meschihæ* doth rule over them (as the *Theologians* of the Jews also testify) that is Jesus Christ, who by divers of his Saints, as it were by members fitted for this purpose, doth administer and distribute divers gifts of his grace in these inferior parts, and every one of the Saints do enjoy a particular gift of working. Whence they being implored by us with divers prayers and supplications according to the manifold distribution of graces, every one doth most freely bestow their gifts, benefits, and graces on us much more readily, truly, & also more abundantly than the Angelical powers by how much they are nigher to us, and more allied to our natures, as they who in times past were beth men, and suffered humane affections and infirmities; and their names, degrees and offices are more known to us; Therefore out of the number of these almost Infinite, there are twelve chief, viz. the twelve Apostles of *Christ*, who (as the evangelical truth saith) sit upon twelve thrones, judging the twelve tribes of Israel, who in the Revelations are distributed upon twelve foundations, at the twelve gates of the heavenly City, who rule the twelve Signs, and are sealed in the twelve pretious [precious] Stones, and the whole world is distributed to them; but their true names are these; the first שמעון הכפי *Symehon Hacephi*, this is *Peter*. The second אלעסי *Alousi*, whom we call *Andrew*. The third יעקבה *Jahacobah*, this is *James* the greater. The fourth פוליפוש *Polipos*, whom we call *Philip*. The fift ברכיה *Barachiah*, this is *Bartholomew*. The sixth יהונה *Johanah*, whom we name *John* [John]. The seventh תמןי *Thamni*, whom we call *Thomas*. The eighth is called מדון *Medon*, for whom we say *Matthew*. The ninth is יעקב *Jahacob*, this is *James* the less. The tenth is

כטיפה Catepha, that is *Thadeus*. The eleventh שמאם Samam, who is *Simon the Canaanite*. The twelfth מתתיה Matattiah, who is called *Matthias*. After these are the seventy two disciples of Christ, who also themselves do rule so many Quinaries of Heaven, & Tribes, People, Nations and Tongues. After whom is an Innumerable multitude of Saints, who also themselves have received divers Offices, Places, Nations and People into their protection and patronage, whose most apparent miracles at the faithfull prayers of those that Invocate them, we plainly see and confess.

Chapter xxxv. Of the Mortall and Terrestrial Gods.

Next after these are the mortall Gods, whom in like manner also we call Heroes, and Terrestrial gods, or Companions of the superiour Gods: *viz.* Kings, Princes, and Priests, by whom this world is governed, and disposed by their Laws, whom therefore as Gods we receive, worship and reverence, because God himself hath suffered his name to be communicated to them, and by a proper denomination hath confirmed it to them, calling them gods, even as he spake to *Moses*, saying, I have made thee a God to *Pharaoh*; and elsewhere he hath commanded concerning them, saying, Thou shalt not detract from the gods; and again, if Theft shall lie hid, the Master of the House shall apply himself to the Gods; and the Psalmist saith, The princes of the people were gathered together with the God of *Abraham*: because that the mighty gods of the Earth are vehemently lifted up; and elsewhere God stood in the counsels of the gods, but in the midst he Judgeth the gods; and a little after, I have said ye are all gods, and sons of the most high; moreover he hath commanded concerning the worshipping and reverencing of them, decreeing tithes and first fruits for them, and giving them the power of the sword, and forbidding any to curse them, and commanding obedience to be yielded to them, though wicked. Hence all Antiquity called their princes gods, and worshipped them as divine powers, as *Janus* testifieth in *Ovid*, in his first book of *Fasti* saying,

*When th' Earth of th' Gods was potent, I did raign
And deities mix'd were with seats humane.*

And Divine *Plato* in his third book *de Republica* appointed that princes both alive and dead should be celebrated with divine honors, which Institution hath ben received amongst all Nations, even from the first age, *viz.* to deify their princes with divine honours, and to consecrate them with eternall memory; Hence they did impose their never dying names on Cities, Provinces, Mountains, Rivers, Lakes, Islands [islands] and Seas; And dedicated to them with great pomp, Piramides [pyramids], Colosses [colossuses], triumphal Arches, Trophies, Statues, Temples, Plays, Feasts; and also called the Heavens, Stars, Dayes and Months by their names. Hence *January* from *Janus*, *July* from *Julius*, *August* from *Augustus*; so *dies Mercurii* from *Mercury Trismegist*, *Dies Jovis* from *Jupiter*, which custome we read was observed not only by the *Aegyptians Greeks* and *Romans*, but also by the extream barbarous people, as *Gothes*, *Danes* and *Teutones*. Hence *Saxo Grammaticus* being witness, what day the former call *Dies Mercurii*, these do call *Othines* [Odin's] day: what day the former name from *Jupiter*, these call *Thors* day, from *Othin* and *Thor* in times past Kings of *Gotland* and *Denmark*; neither are they for any other reason called *Gothes*, then that they call in their language their chiefest god *Got*. Hence also the Dutch are thus called, because they named the god *Mars*, whom they worshipped, *Teutan*; by which name the Gaules also called *Mercury*. Therefore are Kings and Priests (if they be Just) companions of the gods and endowed with the like power. Hence they cure diseases by their touch and word and sometimes command the times and the Heavens, as *Virgil* sang of *Augustus*,

*It rains all night, i'th' morn the raies [rays] return;
Caesar with Jove divided hath the throne.*

And the Scripture testifieth of *Joshuah*, who fighting in *Gibeon*, commanded the *Sun and Moon*, saying, *Sun stand still in Gibeon and thou Moon in the Valley of Ajalon*; and the *Sun and the Moon*

stood still at his command, neither did the *Sun* set in the space of one day, untill he had revenged himself of his Enemies, and the Lord obeyed the voyce of man; Also *Moses* divided the red Sea, and *Joshua Jordan*, and led the people over dry shod; The like did *Alexander* the Macedonian, leading forth his Army; Sometimes also they are endowed with a prophetick spirit, as we read of *Chaiaphas* in the holy Scripture, that he prophesied, for that he was High Priest that year: Seeing therefore it is so that the Lord of the Earth would that Kings and Priests be called gods by communication of name and power, surely we ought also to deserve well of them, and to prefer their Judgments before ours, and simply to obey, supplicate and adore, and worship with all kinde of worship and reverence the most high God in them.

Chapter xxxvi. Of Man, how he was created after the Image of God.

The most abundant God (as *Trismegistus* saith) hath framed two Images like himself, *viz.* the world and man, that in one of these he might sport himself with certain wonderfull operations: but in the other, that he might enjoy his delights, who, seeing he is one, hath created the world one, seeing that he is infinite, hath created the world round seeing he is eternall, he hath created the world incorruptible and everlasting: seeing he is Immense, he hath created the world the greatest of all things; seeing he is the chiefest life, he hath adorned the world with vitall seeds, begetting all things out of himself; and seeing he is omnipotent, by his will alone, not by any necessity of nature, he hath created the world, not out of any foregoing matter, but out of nothing; and seeing he is the chief goodness, embracing his word, which is the first Idea of all things, with his choicest will, and essentiall love, he hath fabricated this externall world after the example of the Internall, *viz.* Ideall world, sending forth nothing of the essence of the *Idea*, but created of nothing that which he had from eternity by the *Idea*: God also created after his Image; for as the world is the Image of God, so man is the Image of the world. Hence some think that it is spoken, that man is ot created simply the Image of God, but after the Image, or the Image of the Image; therefore he is called *Microcosme*, that is the lesser world; The world is a Rationall creature, Immortall; man in like manner is rationall but mortal, that is, dissolvable; for (as *Hermes* saith) seeing the world it self is immortall, it is Impossible that any part of it can perish. Therefore to dye [die], is a vain name, and even as *Vacuum* is no where, so also Death; Therefore we say a man dieth, when his Soul and body are separated, not that anything of them perisheth or is turned into nothing. Notwithstanding the true Image of God is his word. The wisdome, life, light and Truth existing by himself, of which Image mans soul is the Image, in regard of which we are said to be made after the Image of God, not after the Image of the world, or of the creatures; for as God cannot be touched, nor perceived by the ears, nor seen with the eyes; so the soul of man can neither bee seen, heard nor touched. And as God himself is infinite, and cannot be compelled by any, so also the minde of man is free, and cannot be enforced or bounded. Further, as God comprehendeth this whole world, and whatsoever is in it in his minde alone; so mans minde comprehendeth it even in thought; and that which is peculiar to him alone with God, as God moveth and governeth all this world by his beck alone, so mans minde ruleth and governeth his body. Therefore it was necessary, that the minde of man thus sealed by the word of God, should put on also the corporeall man, after the most compleat example of the world: Therefore man is called the other world, and the other Image of God, because he hath in himself All that is contained in the greater world, so that there remaineth nothing which is not found even truly and really in man himself, and all these things do perform the same duties in him, as in the great world: There are in him the four Elements, with the most true properties of their nature, and in him an ethereal body, the Chariot of the soul in proportion corresponding to the Heaven: There are in him the vegetative life of Plants, the senses of animals, of celestial spirits, the Angelical reason, and the Divine understanding, and the true conjunction, and divine possession of all these things flowing together into one. Hence in sacred Letters man is called every creature, and not onely man being made another world doth comprehend all the parts thereof in himself, but also doth receive and contain even God himself. Hence *Xystus* the Pythagorean, saith, that the soul of man is the temple of God: which thing *Paul* also more clearly expressed, saying, ye art the Temple of God; &

the same the sacred Scripture testifieth in many places: Therefore man is the most express Image of God, seing man conteineth in himself all things which are in God: but God by a certain eminency conteineth all things through his power, & simply, as the cause and beginning of all things; but he hath given this power to man, that he should in like manner contein all things, but by a certain act & composition, as the knot, tye [tie], and bond of all things: Therefore man only rejoyceth [rejoices] in this honor, that he hath similitude with all, operation with all, and conversation with all: He Symbolizeth with the matter in a proper subject; with the Elements in a fourfold body; with Plants in a vegetative vertue; with animals in a sensitive faculty; with the Heavens in an Etherial spirit, and influx of the superior parts on the inferiour: with the Angels in understanding and wisdome; with God, in conteining all things: He is preserved with God, and the Intelligences, by faith and wisdome: with the heavens and heavenly things, by reason and discourse: with all Inferiour things, by sense and Dominion: and acteth with all, and hath power on all, even on God himself, by knowing and loving him; and as God knoweth all things, so also man can know all things Intelligible, seeing he hath for an adequate Object, *Ens* in general, or (as others say) Truth itself; neither is there any thing found in man, nor any disposition, in which something of divinity may not shine forth; neither is there any thing in God, which may not also be represented in man: Whosoever therefore shall know himself, shall know all things in himself; especially he shall know God, according to whose Image he was made; he shall know the world, the resemblance of which he beareth; he shall know all creatures, with which he Symbolizeth; and what comfort he can have and obtain, from Stones, Plants, Animals, Elements, Heavens, from Spirits, Angels, and every thing, and how all things may be fitted for all things, in their time, place, order, measure, proportion and Harmony, and can draw and bring to himself, even as a Loadstone Iron; And *Geber* in his summ of *Alchimy* [Alchemy] teacheth, that no man can come to the perfection of this art, who shall not know the principles of it in himself; but by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderfull things, and will ascend to so great perfection, that he is made the Son of God, and is transformed into that Image which is God, and is united with him, which is not graunted to Angels, the world, or any creature, but to man only, *viz.* to have power to be made the Son of God, and to be united to him: but man being united to God, all things which are in man, are united, especially his minde, then his spirits and animal powers, and vegetative faculty, and the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an heavenly nature, even untill it be glorified into Immortality. And this which we have spoken is the peculiar gift of man, to whom this dignity of the divine image is proper, and common to no other creature: But there are some *Theologians*, who make those powers of mans memory, understanding, will, the image of the Divine trinity; and there are [those] who going further, do place this image not only in these three faculties which they call first acts, but also in the second acts; And as the memory representeth the father, the understanding the son, the will the Holy Ghost; So also the word produced from our understanding, and love flowing from our will, and the understanding it self having a present object and producing it, do set forth the son, spirit and father; and the more mysterious *Theologians* teach that moreover all our members do represent something in God whose image they bear; and that even in our passions we represent God, but by a certain Analogy: for in the holy word we read of the wrath, fury, repentance, complacency, love, hatred, pleasure, delectation, delight, indignation of God, and such like, and we have spoken something of the members of God, which may be congruent here; Also *Mercurius Trismegistus* confessing the divine Trinity, describeth it understanding, life and brightness, which elsewhere he calleth the word, the minde and the spirit, and saith that man made after the image of God doth represent the same Trinity; for there is in him an understanding minde, a verifying word, and a spirit, as it were a Divine brightness diffusing it self on every side, replenishing all things, moving and knitting them together: but this is not to be understood of the naturall spirit which is the middle by the which the soul is united with the flesh and the body, by the which the body liveth and acteth, and one member worketh on another, of the which spirit we have spoken in the first book. But we here speak of the naturall spirit, which yet in some sort is also corporeall, notwithstanding it hath not a grosse

body, tangible and visible, but a most subtile body and easie to be united with the mind *viz.* that superiour and Divine one which is in us; neither let anyone wonder, if we say that the rationall soul is that spirit, and a corporeall thing, or that it either hath or favoureth something of corporiety while it is in the body and useth it as an instrument, if so be that ye shall understand, what, amongst the *Platonists*, that Etheriall body of the soul, and chariot of the same may be; therefore *Plotine* [Plotinus] and all the *Platonists*, after *Trismegist* [Trismegistus], in like manner, place three things in man, which they call the Supreme, lowest and middle: The Supreme is that Divine thing which they call the mind, or superiour portion, or illuminated intellect. *Moses* in *Genesis* calleth it the breath of life, *viz.* breath from God or his spirit inspired into us; The lowest is the *Sensitive* soul which they also call an Image: *Paul* the Apostle nameth it the Animall man. The middle is the reasonable spirit knitting and tying together both extreams [extremes], *viz.* the Animal soul with the mind favouring of the nature of both extreams: yet it differeth from that Supream [supreme] which is called the illuminated intellect, the mind, light, and supream portion; it differeth also from the Animall soul, from the which, the *Apostle* teacheth us, that we ought to separate it, by the power of the word of God, saying, the Word of God is lively and powerfull, more penetrating then a two edged sword, peircing [piercing] even to the dividing of the soul and spirit: for as that supream portion never sinneth, never consenteth to evil, and always resisteth error [error] and exhorteth to the best things; so that inferior portion and Animall soul is always overwhelmed in evil, in sin and concupiscence, and draweth to the worst things, of the which *Paul* saith, I see another Law in my members, leading me captive to the law of sin: The Minde therefore the supream [supreme] portion is never damned; but when its companions are to be punished, goeth away unhurt into its Originall: But the spirit, which by *Plotinus* is called the reasonable soul, seeing it is by its nature, free, and can according to his pleasure adhere to either of them, if it constantly adhere to the superiour portion, is at length united and beautified with it, untill it be assumed into God: if it adhere unto the inferior soul, it is depraved, and becomes vicious [vicious], untill it be made a wicked spirit. But thus much concerning the mind and spirit: now let us see concerning the speech or word. *Mercurius* thinketh this of the same value for immortality: for speech or word is that without which nothing is done or can be done; for it is the expression of the expressor and of the thing expressed; and the speaking of the speaker, and that which speaketh, is speech or word: and the conception of the conceiver and that which conceiveth, is the word: and the writing of the writer and that which writeth, is the word: and the forming of the former and that which formeth, is the word; and the creation of the Creator, and that which createth, is the word: and the doing of the doer, and that which is done is the word: and the knowledge of him that knoweth and the thing knownen is the word: and every thing that can be spoken is but a word, and its called equality: for it carrieth it self equally towards all; seeing that it is not one thing more then another, equally bestowing on all, that they may be, that which they are, neither more nor lesse; and it self being sensible, doth make it self and all things sensible, as light maketh it self & all things visible; therefore the world is called by *Mercurius* the bright son of the mind; for the conception by the which the mind conceived it self, is the intrinsecall word generated from the mind *viz.* the knowledge of it self: But the extrinsecall and vocall word, is the of-spring [offspring] and manifestation of that word, and a spirit proceeding out of the mouth with sound and voice, signifying something: but every voice of ours, speech and word unlesse it be formed by the voice of God, is mingled with the air and vanisheth; but the spirit and word of the Lord remaineth, life and sense accompanying it. Therefore all our speech, words, spirit and voice have no power in Magick, unless they be formed by the divine word: & *Aristotle* himself in his *Meteors*, and in the end of his *Ethicks* confesseth, that there is not any vertue either natural or morall, unless through God; & in his secret tenents, he affirmeth that our understanding being good and sound can do very much on the secrets of nature if so be that the influence of the Divine power be present, otherwise nothing at all: So also our words can do very many miracles, if they be formed by the word of God, in which also our universall generation is perfected, as *Isay* saith, by thy countenance O Lord, we have conceived, as women rightly conceive by the countenance of their husbands, and have brought forth spirit. Hither in some sort belongeth that which is delivered by the *Gymnosophists* of the *Indians*, *viz.* that *Budda* a prince of this opinion, brought forth a virgin out of his side; and amongst

the *Mahumetans* [Mohammedans] there is a constant opinion, that many, whom in their tongues they call *Nefesohli*, are born by a certain occult manner of Divine dispensation without carnall copulation, whose life is therefore wonderfull and impassible and as it were Angelical and all together supernaturall; but these trifles we leave; only the King *Messiah*, the word of the father, made flesh, Christ Jesus hath revealed this secret, and will further manifest it at a certain fulness of time: therefore a mind very like to himself (as *Lazarillus* sang in *Crater of Hermes.*)

*God gave man reason that like deities [deities]
He might bring forth gods with capacity.
O happy he that knows his worth, and how
He equall is unto the gods above!
They represse dangers, make diseases flie,
They give presages, and from misery
Deliver men, reward the good, and ill
Chastise, and so the will of God fulfill;
These are Disciples, and the sons of God
Most High -----*

Who are not born of the will of flesh, or of man, or of a menstrual woman, but of God: but it is an universall generation in which the Son is like the Father in all manner of similitude, and in the which, that which is begot is the same in specie with the begetter; and this is the power of the word formed by the mind, and received into a subject rightly disposed, as seed into the matrix for the generation; but I say disposed & rightly received; because that all are not partakers of the word after the same manner, but others otherwise; and these are the most hidden secrets of nature which ought not to be further published.

Chapter xxxvii. Of mans soul and through what means it is joyned [joined] to the body.

The soul of man is a certain divine Light, created after the image of the word, the cause of causes and first example, and the substance of God, figured by a seal whose Character is the eternall Word; also the soul of man is a certain divine substance, individuall and wholly present in every part of the body, so produced by an incorporeall Author, that it dependeth by the power of the Agent only, not by the bosome of the matter: The soul is a substantiall number, uniform, conversive unto it self, and rationall, very far excelling all bodies and materiall things; the partition of which is not according to the matter, nor proceeding from inferiour and grosser things, but from the efficient cause: For it is not a quantitative number, but removed from all corporeall Laws, whence it is not divided nor multiplyed by parts. Therefore the soul of man is a certain divine substance, flowing from a divine fountain, carrying along with it self number: not that divine one by the which the creator hath disposed all things, but a rational number by the which seeing it hath a proportion to all things, it can understand all things. Therefore mans soul being such, according to the opinion of the *Platonists*, immediately proceeding from God, is joynod by competent means to this grosser body; whence first of all in its descent, it is involved in a Celestiall and aeriall body, which they call the celestiall vehicle of the soul, others the chariot of the soul: Through this middle thing, by the command of God who is the center of the world, it is first infused into the middle point of the heart, which is the center of mans body, and from thence it is diffused through all the parts and members of his body, when it joyneth his chariot to the naturall heat, being a spirit generated from the heart by heat; by this it plungeth it self into the humours, by the which it inhereth in all the members, and to all these is made equally the nighest, although it be diffused through one to another; even as the heat of fire adhereth most nigh to the air and water, although it be transferred by the air to the water; thus it is manifest, how the immortal soul, by an immortall body, *viz.* an Etheriall vehicle, is included in a grosse and mortall body, but when by a disease or some mischief, these midle [middle]

things are dissolved or fail, then the soul it self by these middle things recollecteth it self, and floweth back into the heart which was the first receptacle of the soul: but the spirit of the heart failing, and heat being extinct, it leaveth him, and man dieth, and the soul flieth away with this Celestial vehicle, and the *Genius* his keeper and the Demon follow it being gone forth, and carry it to the Judge, where sentence being pronounced, God quietly leadeth forth the good souls to glory: the evill the fierce devill draggeth to punishment.

Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.

By the seven Planets as it were by instruments, all powers are diffused into man from the Supream fountain of good: by *Saturn* a sublime contemplation & profound understanding, solidity of judgement, firm speculation, stability and an immoveable resolution: by *Jupiter*, an unshaken prudence, temperance, benignity, piety, modesty, Justice, Faith, Grace, Religion, equity, clemency, royalty; by *Mars*, truth; not to be terrified, constant courage and fortitude, a fervent desire of animosity, the power of acting and the practice, and an inconvertible vehemency of the mind. By the *Sun*, nobility of mind, perspicuity of imagination, the nature of knowledge and opinion, maturity, counsell, zeal, light of justice, reason and judgement distinguishing right from wrong, purging light from the darkness of ignorance, the glory of truth found out, and charity the Queen of all vertues: by *Venus*, a fervent love, most sweet hope, the motion of desire, order, concupiscence, beauty, sweetness, desire of encreasing and propagation of it self; by *Mercury* a piercing faith and belief, clear reasoning, the vigour of interpreting and pronouncing, gravity of speech, acuteness of wit, discourse of reason, and the swift motions of the senses: by the *Moon* a peace making consonancy, fecundity, the power of generation and of growing greater, of increasing and decreasing, and a moderate temperance, and faith which being conversant in manifest and occult things yeeldeth direction to all; also motion to the tilling of the earth for the manner of life and giving growth to it-self and others; but these influences are principally drawn from those seven intelligences, who stand before the face of God, who dispose the soul the seat of these vertues: but the planets dispose the body only, giving a tractable complexion proportioned and tempered for every good thing, and they are as it were the instruments of the Intelligences; but God as the primary cause doth yeeld both the influence & increase to all. They therefore who have sought out the vertues and divers dispositions of the soul, do judge, that they obtain diverse natures, by reason of the diversity of means, by the which they have a passage to us, and that these souls are not joyned with the bodies themselves unless they be proportioned by these Stars; So in a body brought to a temperament by *Jupiter*, they think that the soul infused is temperated by the power and intelligence of *Jupiter*, and so of the rest According to which disposition if the soul work well in this body, when its purged and expiated, it returneth to that divine power and Mansion from whence it descended. Furthermore, from the Angelicall orders man is strengthened with wonderfull vertues, *viz.* from the angels, that he may be a messenger of the divine will and an interpreter of the mind of God; from the Archangels, that he may rule over all beasts of the field, fish of the sea, and fowls of the air, over the which command is given him; from the Principalities, that all things may be subdued to him, he comprehending the powers of all, and drawing all powers to himself by a certain force most secret and supercelestiall; From the Vertues, it receiveth power, by the which it constantly fighting is strengthened against the enemies of truth, for the reward of which we run a race in this life; from the powers against the enemies of this earthly Tabernacle: [Latin reads, "a Potestatis praesidium adversus humani huius domicilii inimicos"] from the Dominations, it hath help by the which we can subiect any domestick enemy we carry along with us, and can obtain our desired end. From the Thrones, we are knit together, and being collected into our selves, we fix our memory on those eternall visions: From the Cherubins, is light of mind, power of wisdom, very high phantasies and figures, by the which we are able to contemplate even the divine things; From the Seraphins, that by the perfect flame of love we may at length inhere in them: These are the degrees, these the ladders, by the which men easily ascend to all kinds of powers by a certain naturall connexion and chariot, according to the diverse

disposition of body and mind, and by the favour of the Stars, in the disposing of the body, and of the Intelligences ruling them, the nature of which the soul in its descense [descent] putteth on, even as light the colour of the glasse, through which it passeth; the supream [supreme] power of the Creator favouring, from whom is all good, and without which no good nor perfect thing can be obtained; Therefore all those do labour in vain, who trusting only on the course of nature, and the power and favour of inferiour things, do think to attain to divine things; and those who faining to have a foot in the heavens, do endeavour to receive those things from the favour of the heavens, which ought to be received from God alone; for these inferiors, I mean animals, Herbs, stones, metals, their power subservient to the heaven; but the heaven from the Intelligences; but these from God, in whom all things pre-exist in the greatest power; as in man the little world there is not a member which hath not correspondence with some element, plant, intelligence, and with some measure and numeration in the Archetype: as we have shewen before.

Chapter xxxix. How the superior Influences, seing they are good by nature, are depraved in these inferior thing, and are made causes of evil.

Seeing every power and vertue is from above, from God, from the Intelligences and Stars, who can neither erre nor do evill, it is necessary, that all evill, and whatsoever is found disagreeing and dissonant in these inferiour things, do proceed, not from the malice of the Influence, but from the evill disposition of the receiver; thus *Chysippus* rightly sang,

*They do like fooles accuse the Gods falsely,
Make them the cause of all their misery,
When as their folly hurts themselves---*

Hence *Jupiter* calling to minde the case of *Aegisthus* slain by *Orestes*, by *Homer* in the counsel of the Gods, saith,

*Us Gods do men accuse (what vice is this?)
To be the cause, fountain of what's amiss,
When they themselves by their own wickedness
Run into danger-----*

When therefore the perversity of the subject receiveth the Influences of the perverse, or its debility cannot endure the efficacy of the superiors, then by the Influence of the heavens thus received into a matter full of discords, doth result something dissonant, deformed and evill; yet the celestiall powers alwaies remain good, which while they exist in themselves, and from the giver of light have their Influence by the holy Intelligences and the heavens, even till they shall come to the Moon, their Influence is good, as it were in the first degree; but then when it is received in a viler subject, it also is vilified; then also in respect of the different nature of the recipient it is received after diverse manners, and by the qualities disagreeing in the same subject amongst themselves, it also is varied and patiently suffreth in the subject; whence from all comprehended in the subject, at length some other thing doth result than the Superiors send down; therefore the hurtfull quality in these Inferiors, is far different from the influx of the heavens; and therefore as the distemper of the bleareyed, is not to be imputed to the light, nor burnings to the fire, nor wounds to the sword, nor fetters and Prisons to the Judge, but to the evill disposed and offenders; so neither is the fault of wicked ones to be cast on the celestial Influences: Therefore we being well disposed, the celestial influences cooperate all things for good; but being evill disposed, and having for our sins, that divine good, which was in us, departed from us, all things work for evill: therefore the cause of all our evills is sinne, which is the disorder and distemper of our soul; from the which then, thus evilly governing, or falling down or declining from that which the celestial influences require, all things rebel, and are distempered for our destruction: then in mans body, otherwise most temperate and composed with most sweet

Harmony, the distemper of the Elements beginneth, evill humors [humours] arise: and even the good being disordered and severed from one another, by a certain vicissitude both vex and torment the body: then is a most vehement dissonance perceived, either by superfluity or diminution, or some intrinsecal accident, or by superfluous meat, whence superfluous humors are generated, and by the same cause infirmities follow; yea the animal spirits, the bridle being broken, do fall to contention. Then the celestial influences, otherwise of themselves good, are made hurtfull to us, even as the light of the sun to eyes ill disposed: Then *Saturn* darteth down anguish, tediousnes, melancholy, madnes, sadnes, obstinacy, rigidnes, blasphemy, desperation, lying, Apparitions, affrightments, walkings of the dead, stirrings of Divels [devils]: *Jupiter* then sendeth down covetousnes, evil occasions to get wealth, and tyranny: *Mars*, furious wrath, prophane [profane] arrogancy, violent boldness, fierce stubbornnes: but the *Sun* imperious pride, and insatiable ambition: *Venus*, the deceits of concupiscence, lascivious loves and filthy lusts: *Mercury* deceits, couzenages [cozenages], lyes [lies], subtile desires of evill, propensity to sin; The *Moon* the inconstant progress of all things, and whatsoever is contrary to mans nature: and by this means man himself by reason of his unlikeness with the heavenly things receiveth hurt, whence he ought to reap benefit: by reason of the same dissonancy with the heavenly things (as *Proclus* saith) men also are subjected even to wicked spirits who as the officers of God do discharge themselves in punishing them: Then do they suffer grievances by evill spirits, even untill they are again expiated, by due purgations, and man returneth to a divine nature: therefore an excellent Magitian [magician] can prohibite many mischifes [mischiefs] about to fall on him from the disposition of the Stars, when he foreknoweth their nature by preventing, taking heed, and defending, least they should meet him, and least an ill disposed subject, as we have said, should receive hurt whence it ought to reap benefit.

Chapter xl. That on every man a divine character is imprinted, by the vertue of which man can attain the working of miracles.

By no small experience it is found that a certain power of ruling and predominating is implanted in man by nature; for (*Pliny* testifieth) that an Elephant meeting a man wandring in a desart [desert], is reported to shew himself gentle and courteous, and to shew the way to him: and the same creature also is said, before he seeth man, to tremble, to stand still, to look about, to quake at the steps of man, for fear of treachery: in like manner the Tiger, the most fierce of all beasts, at the sight of man doth remove her yong [young] ones; and more of this kinde we read in divers authors, who have writ great volumes of creatures; but from whence do these animals know, that man is to be feared, whom they never saw: and if they have seen and known, whence do they fear him, seeing they do excell him in greatnes, force and swiftnes? what is this nature of man, striking this terror on wild beasts? all the Historiographers of animals do finde out and grant this, but have left to others to teach and prove it. Concerning this therefore *Apollonius Tyaneus* (as we read in *Philostratus*) seeing a child leading a huge Elephant, answerind *Damus* asking him, whence came that obedience of so huge a Creature to the little child: That it was from a certain active terror, implanted in man by his creator, which inferiour creatures and all animals perceiving do fear and reverence man, which is as it were a terrifying Character, and a seal of God imprinted on man, by the which every thing is subject to him, and acknowledges him superior, whither it be servant or animal. For otherwise neither could a child rule his herd and Elephants, neither could a King terrify his people, nor the Judge the guilty. Therefore this Character is imprinted on man from the divine *Idea* which the Cabalists of the Hebrew call *Pahad* פָּהָד and the left hand, or sword, of God: furthermore man hath not only a seal by which he is feared, but also by the which he is beloved, the *Idea* of which in the divine numerations is called *Hesed* חֵסֶד which signifieth Clemency, & the right hand and Scepter of God: from these divine numerations, by the intelligences and Stars, Seals and Characters are imprinted on us to every one according to his capacity and purity: which signes the first man created, without doubt did possess in all integrity and fulness, when all creatures being attracted by secret gentlenes, and subjected by terror, came to him as to their lord, that he might give them

names: but after the sin of prevarication he fell from that dignity with all his posterity; yet that Character is not all together extinct in us. But by how much every one is laden with sin, by so much he is farther off from these divine Characters and receiveth less of them; and whence he ought to receive frendship [friendship] and reverence, he falleth into the slavery and terror of others, both of animals and also men and devils: which *Cain* perceiving feared, saying to God, every one who findeth me, will kill me; for he feared beasts and devils, not only men, who were very few; but in the old times, many men who lived innocently, a very good life, as yet did enjoy that obedience and power, as *Sampson*, *David* and *Daniel* over the Lions, *Elisha* over the Bear, *Paul* over the Viper; and many *Anchorites* lived in the deserts, in Caves and Dens of wild beasts, not fearing, nor receiving any hurt; for as by sin that divine Character is obscured, so sin being purged and expiated, it again more and more shineth forth.

Chapter xli. What concerning man after death, diverse Opinions.

In generall it is appointed for all men once to dye [die]; death is fatall to all; but one is naturall, another violent, another voluntarily received, another inflicted by humane [human] lawes for offences, or by God for sin, that they seem not to have rendred a due to nature, but a punishment for sins; which (as the Hebrew Masters saith) God remitteth to none; Whence the Assembly delivered to *Ezechiah*, that after the house of the Sanctuary was pulled down, although there remained not any order of judiciary execution, yet there should he a four-fold kind of punishment by the which they might he condemned, that no man guilty of death should escape without retaliation; for he which had deserved to he stoned to death, was, God dispensing, either cast down headlong from the house, or trodden in peeces [pieces] by wild beasts, or overwhelmed by ruine or fall; but he which had deserved to be burned, was either consumed by burnings, or finished he life either by venomous [venomous] bitings, or stings of a serpent, or by poyson [poison]; but he which should dye [die] by the sword, was killed either by the violence of the jurisdiction, or by the tumult of the people or faction, or by the treachery of thieves; he that ought to be hanged, was suffocated either in the waters, or extinguished by some other strangling punishment; and by the ground of this doctrine, that great *Origen* supposed the Gospel of Christ to be declared, He who useth the sword shall perrish [perish] by sword. Moreover the Ethnick Philosophers pronounced that retaliation of this kinde is *Adrastia*, viz. an inevitable power of divine laws, by the which in courses to come, is recompensed to every one according to the reason and merits of his former life; so as he who unjustly ruled in the former life, in the other life should relapse into a servile state; he which hath polluted his hands with blood, should be compelled to undergo retaliation; he that lived a brutish life, should be precipitated and revolved into a brutish body; of these things *Plotinus* writeth in his book of the proper *Genius* of every one; saying, whosoever have kept humane propriety, do again arise men: but whosoever have used sense only, do return brute animals: yet so, as those who use sense especially together with wrath, do arise wild beasts; but whosoever use sense by concupisence and pleasure, do return lecherous and gluttenous [gluttonous] beasts: but if they shall live, not by sense together with them, so much as by the degeneration of sense, plants grow up again with them; for the vitals only, or chiefly, are living, & all their care was that they might be turned into plants. But they which have lived being too much allured by musick, not being depraved in other things, are born again musical animals; and they which have raigned [reigned] without reason, become Eagles, unles they have been tainted with any wickedness. But he which hath lived civilly and virtuously, returns a man. And *Solomon* himself in the Proverbs calls man sometimes a Lion, Tiger, Bear, a Boare. Sometimes a Hare, a hunting dog, a Cony; sometimes a Pismire, a Hedghog [hedgehog], a Serpent, a Spider; sometimes an Eagle, a Stork, a Cock, or any other bird, and many such as these. But the *Cabalists* of the Hebrews do not admit that souls are turned into brutes: Yet they do not deny but that they that have wholly lost their reason, shall in an other life be left to a brutish affection and imagination: they assert also that souls are revolved hither thrice, and no more; because this number seems sufficiently to suffice for the purgation of sins, according to that of *Job*, He hath delivered my soul that it should not proceed to death, but should live, and see the light.

Behold all these things doth God work three times through each, that he might reduce their souls from corruption, and illuminate them with the light of the living. But now let us see what the Ancients opinion is concerning the dead. When man dies, his body returnes into the earth, from which it was taken: the spirit returns to the heavens, from whence it descended, as saith the Preacher, The body returnes to the earth from whence it was, & the spirit returns to God that gave it; which *Lucretius* hath expressed in these verses;

*What came from earth to earth returnes again;
What came from God, returnes from whence it came.*

But *Ovid* expressed it better in these verses.

*Four things of man there are; Spirit, Soul, Ghost, Flesh;
These four fowre places keep and do posses.
The earth covers flesh, the Ghost hovers o'er the grave.
Orcus hath the soul, Stars do the spirit crave;*

The flesh being forsaken, & the body being defunct of life, is called a dead Carkass [carcass]; Which as say the divines of the Hebrews, is left in the power of the Demon *Zazel*, of whom it is said in the Scripture, *Thou shalt eat dust all thy daies*; and elsewhere, *The dust of the earth is his bread*. Now man was created of the dust of the earth, whence also that Demon is called the Lord of flesh, and blood, whilst the body is not expiated and sanctified with due solemnities. Hence not without cause the *Ancients* ordained expiations of Carkasses [carcasses], that that which was unclean might be sprinkled with holy water, perfumed with incense, be conjured with sacred orations, have lights set by, as long as it was above ground, and then at length be buried in a holy place. Hence *Elpenor* in *Homer*, I beseech thee (saith he) *Ulysses*, be mindful of mee, and leave mee not unburied; lest being unburied I become an object of the Gods wrath. But the spirit of a man, which is of a sacred nature, and divine offspring, because it is alwaies faultless, becomes uncapable [incapable] of any punishment; But the soul if it hath done well, rejoyceth [rejoices] together with the spirit, and going forth with its Aerial Chariot, passeth freely to the quires of the *Heroes*, or reacheth heaven, where it enjoys all its senses, and powers, a perpetuall blessed felicity, a perfect knowledge of all things, as also the divine vision, and possession of the kingdom of heaven, and being made partaker of the divine power bestows freely divers gifts upon these inferiors, as if it were an immortal God. But if it hath done ill, the spirit judgeth it, and leaves it to the pleasure of the devil [Devil], and the sad soul wanders about Hell without a spirit, like an image, as *Dido* complaines in *Virgil*:

*And now the great image of mee shall go
Under the earth -----*

Wherefore then this soul being voyde [void] of an intelligible essence, and being left to the power of a furious phantasy, is ever subjected by the torment of corporeall qualities, knowing that it is by the just judgement of God, for ever deprived of the divine vision (to which it was created) for its sins: the absence of which divine vision, as the Scripture testifies, is the ground of all evils, and the most greivous [grievous] punishment of all, which the Scripture calls the pouring down of the wrath of God. This image therefore of the soul enters into the ghost as an *Aerial* body, with which being covered doth sometimes advise friends, sometimes stir up enemies, as *Dido* threatens *Aeneas* in *Virgil* saying,

I'll hunt thee, and thee tortures I will give.

For when the soul is separated from the body, the perturbations of the memory and sense remain. The *Platonists* say, that the souls, especially of them that are slain, stir up enemies, mans

indignation not so much doing of it, as the divine *Nemesis* and Demon foreseeing, and permitting of it. So the spirit of *Naboth* (as the masters of the Hebrews interpret it) because in the end of its life it went forth with a desire of revenge, was made to execute revenge, the spirit of a lye [lie], and went forth, God permitting it, a lying spirit in the mouth of all the prophets, untill it made *Achab* go up unto *Ramoth-Gilead*. And *Virgil* himself together with the *Pythagorians*, and *Platonists*, to whom also our *Austin* [Augustine] assents, confesseth that separated souls retain the fresh memory of those things which they did in this life, and their will, whence he sings;

*What care they Living had of horses brave
And Arms, the same doth follow them to th' grave.*

And *Agazel* in his book *De Scientia Divina*, and other *Arabians*, and *Mahumatists* [Moslems] which were Philosophers, think that the operations of the soul, being common to the conjoyned [conjoined] body, impresse upon the soul a Character of use and exercise, which it being separated will use, being strongly impressed to the like operations and passions which were not destroyed in life time. And although the body and organ be corrupted, yet the operation will not cease, but like affections and dispositions will remain. And these souls the ancients call with a common name *Manes*, whereof those that were in this life innocent, and purifyed by morall vertues, were very happy; And of them as *Virgil* sings,

----- *That did for their country die,
With priests who in their lives vow'd chastity,
And sacred poets, who pleas'd Phoebus best,
Or by invented arts mans life assist,
And others in their memories renowned, -----*

Although they departed this life without the justification of faith, and grace, as many Divines think, yet their souls were carried without any suffering into happy pleasant fields; and as saith *Virgil*,

*They went to places and to pleasant greens,
And pleasant seats the pleasant groves between.*

Where they enjoy certain wonderfull pleasures, as also sensitive, intellectuall, and revealed knowledge; also perhaps they may be indoctrinated concerning faith, and justification, as those spirits long since to whom Christ preached the Gospel in prison. For as it is certain that none can be saved without the faith of Christ, so it is probable that this faith is preached to many Pagans and Saracens after this life, in those receptacles of souls unto salvation, and that they are kept in those receptacles, as in a common prison, untill the time comes when the great Judge shall examine our actions. To which opinion *Lactantius*, *Ireneus*, *Clemens*, *Tertullian*, *Austin* [Augustine], *Ambrose*, and many more Christian writers do assent. But those souls which are impure, incontinent, depart wicked, do not enjoy such happy dreams, but wander full of most hideous Phantasmes, and in worser places, enjoying no free knowledge but what is obtained by concession, or manifestation, and with a continuall fleshy desire are subjected by reason of their corporeall corruption to the sense of pain, and fear swords, and knives. These without doubt *Homer* seemed to be sensible of, when in the eleventh book of his *Odyssey* he brings in the mother of *Ulysses* being dead, standing near to him offering sacrifice, but neither knowing him or speaking to him, whilst he with his sword drawn did keep off ghosts from the blood of the sacrifice. But after that *Tyresia* the prophetess advising of her, she had tasted of the sacrifice, and had drunk the blood, she presently knew her son, and crying spake to him. But the soul of *Tyresia* the prophetesse, notwithstanding the drawn sword, even before she tasted the blood [blood], knew *Ulysses*, and spake to him, and shewed him the ghost of his mother standing near to him. Whatsoever vices therefore souls have committed in the bodies unexpiated in this life, they are constrained, carrying the habits of them along with them, to purge

themselves of them in hell, and to undergo punishment for them; which the Poet explains in these verses;

----- *When they die,
Then doth not leave them all their misery.
They having not repented of their crimes,
Must now he punish'd for their mispent times.*

For as the manners and habits of men are in this life, such affections for the most part follow the soul after death, which then calls to mind those things which it did formerly do in its life, and then intently thinks on them, for as much as then the divers offices of life cease, as those of nourishing, growing, generating, and various occupations of senses, and humane affairs, and comforts, and obstacles of a grosser body. Then are nepreenated to the phantastick reason those species, which are so much the more turbulent and furious, by how much in such souls there lies hid an intellectuall spark more or lesse covered, or altogether extinct, into which are then by evil spirits conveyed species either most false, or terrible: whence now it is tormented in the concupiscile faculty, by the concupiscence of an imaginary good, or of those things which it did formerly affect in its life time, being deprived of the power of enjoying them, although it may seem to it self sometimes almost to obtain its delights, but to be driven from them by the evil spirits into bitter torments, as in the Poets, *Tantalus* from a banquet, *Sardanapalus* from embraces, *Midas* from gold, *Sisyphus* from power; and they called these souls hobgoblins, whereof if any taking care of household affairs lives and inhabits quietly in the house, it is called a houshold [household] god, or familiar. But they are most cruelly tortured in the irascible faculty with the hatred of an imaginary evil, into the perturbations whereof, as also false suspicions, and most horrible Phantasmes they then fall, and there are represented to them sad representations; sometimes of the heaven falling upon their head, sometimes of being consumed by the violence of flames, sometimes of being drowned in a gulf, sometimes of being swallowed up into the earth, sometimes of being changed into divers kinds of beasts, sometimes of being torn and devoured by ugly monsters, sometimes of being carried abroad, through woods, seas, fire, air, and through fearfull infernall places, and sometimes of being taken, and tormented by devils. All which we conceive happens to them after death no otherwise then in this life to those who are taken with a phrensie, and some other melancholy distemper, or to those who are affighted with horrible things seen in dreams, and are thereby tormented, as if those things did really happen to them, which truely are not reall, but only species of them apprehended in imagination: even so do horrible representations of sins terrifie those souls after death as if they were in a dream, and the guilt of wickedness drives them headlong through divers places; which therefore *Orpheus* calls the people of dreams, saying, the gates of Pluto cannot be unlocked; within is a people of dreams; such wicked souls therefore enjoying no good places, when wandring [wandering] in an Aerall body, they represent any form to our sight, are called hags, and goblins, inoffensive to them that are good, but hurtfull to the wicked, appearing one while in thinner bodies, another time in grosser, in the shape of divers animals, and monsters, whose conditions they had in their life time, as sings the Poet,

*Then divers forms, and shapes of brutes appear;
For he becomes a tyger [tiger], swine, and bear,
A skalie [scaly] dragon, and a lionesse,
Or doth from fire a dreadfull noise expresse;
He doth transmute himself to divers looks,
To fire, wild beasts, and into running brooks.*

For the impure soul of a man, who in this life contracted too great a habit to its body, doth by a certain inward affection of the elementall body frame another body to it self of the vapours of the elements, refreshing as it were from an easie matter as it were with a suck, that body which is

continually vanishing; to which being moreover enslaved as to a prison, and sensible instrument by a certain divine Law, doth in it suffer cold, and heat, and whatsoever annoys the body, spirit, and sense, as stinks, howlings, wailings, gnashing of the teeth, stripes, tearings, and bonds, as *Virgil* sang;

----- *And therefore for their crimes
They must be punish'd, and for mispent times
Must tortures feel; some in the winds are hung,
Others to cleanse their spotted sins are flung
Into vast gulfes, or purg'd in fire -----*

And in *Homer* in his *Necromancy Alcinous* makes this relation to *Ulysses*,

*Of Tytius the dear darling of the earth,
We saw the body stretch'd nine furlongs forth
And on each side of whom a vultur [vulture] great
Gnawing his bowel -----*

These souls sometimes do inhabit not these kinds of bodies only, but by a too great affection of flesh and blood transmute themselves into other animals, and seize upon the bodies of creeping things, and brutes, entering into them, what kind soever they be of, possessing them like Demons. *Pythagoras* is of the same opinion, and before him *Trismegistus*, asserting that wicked souls do oftentimes go into creeping things, and into brutes, neither do they as essentiall forms vivifie [vivify] and inform those bodies, but as an inmate dwell there as in a prison, or stand neer them by a locall indistance as an internall mover to the thing moved; or being tyed to them are tormented, as *Ixion* to the wheel of serpents, *Sisyphus* to a stone; neither do they enter into brutes only, but sometimes into men, as we have spoken concerning the soul of *Nabaoth* which went forth a lying spirit in the mouth of the Prophets. Hence some have asserted that the lives, or spirits of wicked men going into the bodies of some men, have disturbed them, and sometimes slew them. Which is more fortunately granted unto blessed souls that like good Angels they should dwell in us, and enlighten us, as we read of *Elias*, that he being taken from men his spirit fell upon *Elisha*: and elsewhere we read that God took of the spirit which was in *Moses*, and gave it to 70 men. Here lies a great secret, and not rashly to be revealed. Sometimes also (which yet is very rare) souls are driven with such a madness that they do enter the bodies not only of the living, but also by a certain hellish power wander into dead Carkasses [carcasses], and being as it were revived commit horrid wickednesses, as we read in *Saxo Grammaticus*, that *Asuitas* and *Asmundus*, two certain men vowed one to the other, that he that should live longest should be buried with him that was first dead: at length *Asuitus* being first dead, is buried in a great vault with his dog, and horse, with whom also *Asmundus* by reason of his oath of friendship, suffered himself to be buried alive, (meat which he should for a long time eat, being brought to him); in processe of time *Ericus* King of *Suecia*, passing by that place with an army, breaking up the tomb of *Asuitus* (supposing that there was treasure) the vault being opened, brought forth *Asmundus*: whom, when he saw having a hideous look, being smeared over with filthy corrupt blood which flowed from a green wound (for *Asuitus* being revived, in the nights, took off with often struggling his right ear), he commanded him to tell him the cause of that wound: which he declares in these verses;

*Why doth my visage wan you thus amaze?
Since he that lives amongst the dead, the grace
Of beauty needs must lose; I know not yet
What daring Stygian feind [fiend] of Asuit
The spirit sent from hell, who there did eat
A horse, and dog, and being with this meat*

*Not as yet suffic'd, then set his claws on me,
Pull'd off my cheek, mine ear, and hence you see
My ugly, wounded, mangled, bloody face;
This monstrous Wight returned not to his place
Without receiv'd revenge; I presently
His head cut off, and with a stake did I
His body thorough run -----*

Pausanias tells a story not unlike to this, taken out of the interpreters of the Delphi; *viz.* that there was a certain infernall Demon, which they called *Eurinomus*, who would eat the flesh of dead men, and devour it so that the bones would scarce be left. We read also in the *Chronicles of the Cretensians*, that the ghosts which they call *Catechanæ* were wont to return back into their bodies, and go to their wives, and lie with them; for the avoyding of which, and that they might annoy their wives no more, it was provided in the common lawes that the heart of them that did arise should be thrust thorow with a nail, and their whole carcasse be burnt. These without doubt are wonderfull things, and scarce credible, but that those lawes, and ancient Histories make them credible. Neither is it altogether strange in Christian Religion that many souls were restored to their bodies, before the universall resurrection. Moreover we beleeve that many by the singular favour of God are together with their bodies received to glory, and that many went down alive to hell. And we have heard that oftentimes the bodies of the dead were by the devils taken from the graves, without doubt for no other use then to be imprisoned, and tomented in their hands. And to these prisons and bonds of their bodies there are added also the possessions of most filthy and abominable places, where are *Aetnean* fires, gulfes of water, the shakings of thunder, and lightening, gapings of the Earth, and where the region is void of light, and receives not the rayes of the Sun, and knows not the light of the Stars, but is always dark. Whither *Ulysses* is reported in *Homer* to come, when he sings,

*Here people are that be Cymmerian nam'd,
Drown'd in perpetuall darkness, it is fam'd,
Whom rising, nor the setwthng Sun doth see,
But with perpetuall night oppressed be.*

Neither are those mere fables which many have recorded of the cave of *Patricius*, of the den of *Vulcan* of the *Aetnean* caves, and of the den of *Nursia*, many that have seen and known them testifying the same. Also *Saxo Grammaticus* tells of greater things then these of the Pallace of *Geruthus*, and of the cave of *Ugarthilocus*: Also *Pliny*, *Solinus*, *Pythias*, *Clearchus*, of the wonderfull prodigies of the Northern sea, of which *Tacitus* also in his history of *Drusus* shewes that in the German sea there wandred souldiers [wandered soldiers] by whom divers miraculous unheard of things were seen, *viz.* the force of whirlpools, unheard of kinds of birds, sea monsters like men and beasts; and in his book of *Germany* he tells that the *Heldusians*, and *Axions*, who had the face of men, but their other parts were equall to beasts, did dwell there. Which without all doubt were the works of ghosts and divels [devils]. Of these also *Claudianus* long time since sang,

*In th' extream bounds of France there is a place,
Encompass'd by the sea, where in his race
Fame saith Ulysses having tasted blood,
A secret people did descry, where loud
And mournfull plaints were heard of wandring spirits
Which did the country people much affright.*

Aristotle relates of the *Aeolian* Islands [Islands] neer *Italy*, that in *Lipara* was a certain tombe, to which no man could go safe by night, and that there were Cymbals and shrill voyces [voices] with certain absurd loud laughter; also tumults and empty sounds made, as the inhabitants did strongly

aver; and that upon a time a certain yong [young] man being drunk went thither, and about night fell asleep neer the cave of the tombe, and was after the third day found by them that sought him, and was taken up for dead; who being brought forth, the solemnities of the funerall being ready, suddenly arose up, and told in order, to the great admiration of all, many things which he had seen and suffered. There is also in *Norvegia* [Norway] a certain mountain most dreadfull to all, cirrounded [surrounded] by the sea, which commonly is called *Hethelbergius*, representing Hell, whence there are heard great bewailings, howlings, and scritchings [screechings] a mile round about, and over which great vulters [vultures] and most black Crows fly, making most horrible noyses [noises], which forbid any to come neer it: Moreover from hence flow two fountaines whereof the one is most intense cold, the other most intense hot, far exceeding all other elements. There is also in the same country toward the Southern corner thereof a Promontory called *Nadhegrin*, where the Demons of the place are seen by all, in an aeriall body. There is also in *Scotland* the Mountain *Dolorosus*, from whence are heard dreadfull lamentations: and in *Thuringia* there is a mountaint called *Horrisonus*, where dwelt *Sylvani*, and *Satyrs*, as fame and experience teacheth, and faithfull writers testifie. There are in divers Countries and Provinces such like miracles as these. I will not relate here those things which I have seen with mine eyes, and felt with mine hands, least by the wonderfull admirablenes and strangeness of them I should by the incredulous be accounted a lyar [liar]. Neither do I think it fit to pass by what many of our age think concerning the receptacles of souls, not much differing from these which we have now spoken of: of which *Tertullian* in his fourth book against the heresies of *Marcion* saith, it is apparent to every wise man, which hath ever heard of the *Elysian* fields that there is some locall determination, (which is called *Abrahams* bosome) for the receiving of the souls of his sons, and that that region is not celestial, yet higher then hell, where the souls of the just rest, untill the consummation of things restore the resurrection of all things with fulnes of reward. Also *Peter* the Apostle saith to *Clemens* a king him of these things, thou dost constrain mee O *Clemens* to publish something conceming things unutterable: Yet as far as I may, I will. Christ, who from the beginning, & alwaies was, was alwaies through each generation, though secretly, present with the godly, with those especially by whom he was desired, and to whom he did most often appear. But it was not time, that the bodies then being resolved, there should be a resurrection: but this rather seemed a remuneration from God, that he that was found just, should remain longer in a body: or that the Lord should translate him (as we see clearly related in the Scripture of some certain iust men). After the like example God dealt with others, who pleased him well, and fullfilling his will were being translated to Paradise reserved for a kingdome. But of those who could not fullfill the rule of justice, but had some relique [relic] of wickedness in their flesh, the bodyes indeed are resolved, but souls are kept in good and pleasant regions, that in the resurrection of the dead, when they shall receive their bodies, being now purged by resolution, they may enjoy an eternall inheritance for those things which they have done well. *Ireneus* also in the end of his book which he wrot [wrote] against the Heresies of the *Valentinians*, saith: Whereas the Lord went in the middle of the shadow of death, where the souls of the dead were, and after rose again corporeally, and after resurrection was taken up, it is manifest that the souls of his disciples (for whom he worked these things) should go to some invisible place, appoynted by God, and there tarry untill the resurrection, afterwards receiving their bodyes, and rising again perfectly, *i.e.* corporeally, as the Lord arose, so shall they come into the presence of God; for no disciple is above his Master; But every one shall be perfect as his Master. Therefore even as our Master did not presently fly and go away, but expected the time of his resurrection determined by the father, which is also manifested by *Jonas*, after three daies [days] arising he is taken up; So also ought we to expect the time of our resurrection determined by God, foretold by the Prophets; and so rising again we shall be taken up, as many as the Lord shall account worthy of this honour; *Lactantius Firmianus* also agreeth to this, in that book of Divine institutions, whose title is of Divine reward; Saying, let no man think, that the souls after death are presently judged; for they are all detained in one common custody, untill the time cometh in which the great Judge shall examine deserts; then they whose righteousness shall be approved, shall receive the reward of immortality: but they whose sins and wickednes are detected, shall not rise again, but being destinated for certain

punishment, shal be shut up with the wicked angels into the same darknes; of the same opinion are *Austine* [Augustine], and *Ambrose*, who sayth in his Enchiridion, The time which is interposed betwixt the death of man and the last resurrection, containeth the soul in secret receptacles: as everyone is worthy of rest or sorrow, according to that which it obtained whilst it lived in the flesh; but *Ambrose* in his book concerning the benefits of death, saith; The writing of *Esdras* calleth the habitations of the souls, store houses; which be meting with the complaints of man (because that the Just who have gone before, may seem, even to the day of Judgement *viz.* for a long time, to be wonderfully defrauded of their just recompense of reward) doth liken the day of judgement to a garland; for the day of reward is expected of all, that in the mean time both the conquered may be ashamed, and the conquerors may attain the palme of victory; therefore while the fulnes of time is expected, the souls expect their due recompense; punishment remaining for some, glory for others; and in the same place he calleth Hell a place which is not seen, which the souls go to being separated from the bodies; And in his second book of *Cain and Abel*, he saith, the soul is loosed from the body, and after the end of this life, is even as yet in suspence, being doubtfull of the judgement to come; To these assenteth that evangelical saying, concerning the last judgement, Christ saying in *Matthew*: *Many shall say to mee in that day, Lord, lord, have we not prophesied in thy name, and in thy name cast out Devils? And then I shall confess to them, that I never knew them;* by which speech it seemeth to be clear, that even untill this day they were uncertain concerning their sentence, and by the confidence of miracles which they had performed in the name of Jesus, whilst they lived, to have bin in some hope of salvation; Therefore because the judgement of souls is deferred untill the last day, many Theologians think that satisfactory intercessions may help not only the Justified, but also the damned, before the appoynted day of iudgment [Judgement]. So *Trajan* the Emperor was delivered from Hell by Saint *Gregory*, and Justified to salvation, though some think that he was not freed from the guilt of punishment, but the Justice of punishment was prorogued [prolonged] untill the day of iudgment; But *Thomas Aquinas* saith it seemeth more probable, that by the intercessions of S. *Gregory*, *Trajan* lived again, and obtained a gracious power by the which he was freed from the punishment and guilt of sin; and there are some *Theologians* who think, that by the Dirges for the dead neither the punishment nor the guilt is taken away or detracted, but that only some ease and asswagement of the pains is procured; and this by the similitude of a sweating porter, who by the sprinkling of some water seemeth to be eased of the weight of his burthen [burden], or helped to carry it more easily, although nothing of the burthen be taken off: Yet the common opinion of *Theologians* denyeth that prayers or funerall Diriges do cause any favour for the guilty within the gates of *Pluto*: but seeing all these things are of an incomprehensible obscurity, many have vainly whet their wits on them: Therefore we holding to the opinion of *Austine* [Augustine], as he saith in the tenth book on *Genesis*, do affirm, That it is better to doubt concerning occult things, then to contend about uncertain things; for I doubt not but that that rich man is to be understood in the flames of pains, and that poor man in the refreshment of joyes; but how that flame of hell, that bosom of *Abraham*, that tongue of the rich man, that torment of thirst, that drop of cooling, are to be understood, it is hardly found out by the modest searcher, but by the contentious never; but these things being for this present omitted, we hasten to further matters and will dispute concerning the restitution of souls.

Chapter xlii. By what wayes the Magicians and Necromancers do think they can call forth the souls of the dead.

By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall: or have left their bodies by violent death, and as yet wander about their carkasses [carcasses] in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joyned to their bodi, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificiall lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul; also sacred

invocations, and such like, which belong to Religion, ought not to be neglected, by reason of the portion of the rationall soul, which is above nature: So the witch is said to have called up *Samuel*, and the *Thessalian* prophetesse in *Lucan*, to have caused a carcasse to stand upright: Hence we read in Poets, and those who relate these things, that the souls of the dead cannot be called up without blood and a carkasse [carcass]: but their shadowes to be easily allured by the fumigations of these things; eggs being also used, and milk, honey, oil, wine, water, flowre [flour], as it were yeelding a fit medicine for the souls to reassume their bodies, as you may see in *Homer*, where *Circe* at large instructeth *Ulysses*; yet they think, that these things can be done in those places only where these kinds of souls are known to be most conversant, either by reason of some affinity, as their dead body alluring them, or by reason of some affection imprinted in their life, drawing the soul itself to certain places, or by reason of some hellish nature of the place; and therefore fit for the punishing or purging of souls: places of this kind are best known by the meeting of nocturnall visions and incursions, and such like Phantasmes; Some are sufficiently known by themselves, as buriall places and places of execution, and where publike [public] slaughters have lately been made, or where the carkasses [carasses] of the slain, not as yet expiated, nor rightly buried, were some few yeers since put into the ground; for expiation and exorcisation of any place, and also the holy right of buriall being duely perfomeed to the bodies, oftentimes prohibiteth the souls themselves to come up, and driveth them farther off the places of judgement; Hence *Necromancy* hath its name, because it worketh on the bodies of the dead, and giveth answers by the ghosts and apparitions of the dead, and subterrany spirits, alluring them into the carkasses [carcasses] of the dead, by certain hellish charms, and infernall invocations, and by deadly sacrifices, and wicked oblations; such we read in *Lucan* of *Erichthone* the witch, who called up the dead, who foretold to *Sextus Pompey* all the events of the *Pharsalian* War: There were also in *Phigalia* a city of *Arcadia*, certain magicians, priests most skilful in sacred rites, & raisers up of the souls of the dead: and the holy scriptures testifie, that a certain woman, a witch called up *Samuels* soul: even so truely the souls of the saints do love their bodies, and hear mote readily there, where the pledges of their reliques [relics] are preserved: but there are two kinds of Necromancy, the one called *Necromancy*, raising the carkasses [carcasses], which is not done without blood. The other *Sciomancy*, in which the calling up of the shadow only sufficeth: to conclude, it worketh all its experiments by the carkases [carcasses] of the slain, and their bones and members, and what is from them, because there is in these things a spirituall power friendly to them. Therefore they easily allure the flowing down of wicked spirits, being by reason of the similitude and propriety very familiar: by whom the *Necromancer* strengthened by their help can do very much in humane and terrestriall things, and kindle unlawfull lusts, cause dreams, diseases, hatred and such like passions, to the which also they can confer the powers of these souls, which as yet being involved in a moist and turbid spirit, and wandering about their cast bodies, can do the same things that the wicked spirits commit; seeing therefore they experimentally find, that the wicked and impure souls violently plucked from their bodies, and of men not expiated, and wanting buriall, do stay about their carcases, and are drawn to them by affinity, the witches easily abuse them for the effecting of their witchcrafts, alluring these unhappy souls by the apposition of their body or by the taking of some part thereof, and compelling them by their devillish charmes, by entreating them by the deformed carkases dispersed through the wide fields, and the wandering shadowes of those that want burials, and by the ghosts sent back from *Acheron*, and the guests of hell, whom untimely death hath precipitated into Hell; and by the horrible desires of the damned, and proud devils revengers of wickedesses. But he which would restore the souls truely to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it; what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things whose image and resemblance it holdeth. To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to men but to God only, and to whom he will communicate them, as to *Elishai* who raised up the son of the *Shunamite*; so also *Alcestis* is reported to have been raised by *Hercules*,

and to have lived long after; and *Apollonius Tyanensis* restored a dead maid to life. And here is to be noted that sometimes it happeneth to men, that their vivifying spirit is retracted in them, and they appear as dead and without sense, when as yet the intellectuall nature remaineth united to the body, and it hath the same form, and remaineth the same body, although the power of vivifying extendeth not it self into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaseth not to be; and although that man may truly be said to be dead, inasmuch as death is a want of a vivifying spirit, yet is it not truly separated; and that body can be wakened again and live; and thus many miracles appear in these; and of this kind many have been seen amongst the Gentiles and Jewes in former ages, in the number of which is that which *Plato* recitateth in his tenth book *de Republ.* [Republic], *viz.* that one *Phereus of Pamphilia* lay ten dayes amongst the slain in battle, and after that he had been taken away and laid to the fire two dayes, he revived and told many wonderfull things which he had seen in the time of his death; and concerning these things we have spoken partly in the first book, and shall yet speak further anon where we shall speak of Oracles, which come forth in a Rapture, Extasie [ecstasy], and in the Agony of dying men.

Chapter xliii. Of the power of mans soul, in the mind, reason and imagination.

Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from error: but the mind giveth not light to reason, unless God enlighten, *viz.* the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectuall, and can be understood: then when it is infused by the mind to the reason, it is made rationall, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie [phantasy] of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound, in the which the light is made manifestly visible to the eye; The *Chaldean* [Chaldaean] Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: *viz.* that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the *media*, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts. So we read of *Philip* in the Acts of the Apostles, who baptizing the *Eunuch* in *India*, was presently found, in *Azotus*. The like we read of *Habacuc* in *Daniel*: so others going through the doors being shut, escaped both their keepers and imprisonment; as we read of *Peter* the Apostle and of *Peter* the Exorcist: He may the less wonder at this, who hath seen those famous melancholick men, who walk in their sleepes and passe through places even unpassable, and ascend even unaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, then a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weakness, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which *Alchindus*, *Bacon*, and *Gulielmus Parisiensis* do call the sense of nature; *Virgil* the Etheriall sense, and *Plato* the sense of the vehicle: and his imagination is made most strong, when that etherial and Celestiall power is poured out upon it, by whose brightness it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and remote spaces,

as if they perceived a present object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can insinuate itself unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for example, that the souls abound with so plentifull Light of the Celestiall Stars, and hence, a very great abundance of light redoundeth into their bodies; so *Moses* face did shine, that the children of *Israel* could not behold him by reason of the brightness of his countenance; thus *Socrates* was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So *Zoroastes* [Zoroaster] being transfigured, his body was taken up. So *Eliah* and *Enoch* ascended to heaven in a certain fiery chariot, so *Paul* was rapt up into the third heaven: So our bodies after the judgement of the world, shall be called Glorified, and in like manner be rapt up, and we may say by this means, shall shine as the Sun and Moon; which thing that it is possible, and hath formerly been done, *Avicebron* the Moore, and *Avicen* the Arabian and *Hippocrates* of *Cous*, and all the school of the *Chaldeans* [Chaldaeans] do acknowledge and confirm: Moreover it is reported in Histories, that *Alexander* the great being circumvented and in great danger in *India*, did so burn in mind, that he seemed to the *Barbarians* to cast forth light; the father of *Theodoricus* also is reported to have cast forth sparks of fire tilmugh his whole body; the same thing a wise man also delivered concerning himself, so that sparkling flames did break forth here and there even with a noise; neither is this power of the soul found in men only, but sometimes even in beasts, as in the horse of *Tiberius*, who seemed to send forth flames out of his mouth. But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul it self doth manifest in this body its sensitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. In this sensitiveness two most principal powers predominate; viz. one which is called the Phantasy, or imaginative or cogitative faculty, of whose power we have already spoken, where we have handled the passions of the soul: the other which is called the sense of nature, of the which also we have spoken, where we made mention of witchcraft. Man therefore by the nature of his body is under fate; the soul of man, by the sensitiveness moveth nature in Fate; but by the mind is above fate, in the order of providence; yet reason is free at its own choice; therefore the soul by reason ascendeth into the mind, where it is replenished with divine light; sometimes it descendeth into sensitiveness and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is distracted by the passions and the encountering of sensible objects: sometimes the soul revolveth it selfe wholly into reason, searching out other things either by discourse, or by contemplating it self: for it is possible, that that part of the reason, which the *Peripateticks* call the possible Intellect, may be brought to this, that it may freely discourse and operate without conversion to his Phantasmes: for so great is the command of this reason, that as often as any thing incurreth either into the mind, or into the sensitiveness, or into nature, or into the body, it cannot passe into the soul, unless reason apply it self to it; by this means the soul perceiveth it self neither to see, nor hear, nor feel, nor that it sufferereth any things by the externall senses, untill cogitative reason first apprehend it; but it apprehendeth it when it is at leisure, not when it earnestly gapeth after another thing, as we manifestly see by these who heed not those that they meet, when they more seriously think on

something else. Know therefore that neither the superiour influences, nor naturall affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall violence, can the soul be either affected or disturbed, which thing even innumerable *Martyrs* have proved by their Martyrdom: So *Anasarchus* a Philosopher of *Abdera*, who, by the command of *Nicocreontes* a tyrant of *Cyprus*, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils [pestles], is reported to have said: pound, pound the shell of *Anasarchus*, thou nothing hurteth *Anasarchus* himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

Chapter xliv. Of the degrees of souls, and their destruction, or Immortality.

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its ethereal vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as *Hermes* saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as *Ecclesiastes* saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye [die], yea they have all one breath, so that man hath no preheminence [preeminence] over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. *Austin* relateth that this was the heresie [heresy] of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as *Hermes* saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationall intelligence of it; these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensifive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupisuble vertues, do either extreamly rejoyce [rejoice], or greivously [grievously] lament. Of which opinion Saint *Austin* also was, in his book which he wrote of the spirit and soul; The wise men of the *Indians*, *Persians*, *AEgyptians* & *Chaldeans* [Chaldaeans] have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration. But our *Theologians* do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees, not only accidentall, but also intrinsecall, founded in their very essence, by the which one soul differeth from another, by that which is proper to it self; which opinion *John Scotus* also holdeth, and the Parisian *Theologians* have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtaihed a good soul, *viz.* a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue; and the Apostle saith, he hath

given some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith *Origen*) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, & feeding beasts is made half a beast; another aboundeth in vertues and in wealth; another hath even little or nothing, & oftentimes that little which he hath is taken away from him, & given to him that hath; and this is the divine justice in the distribution of gifts, that they may correspond to the vertues of every receiver, to whom also rewards are given according to their works: that what proportion there is, of gifts to gifts, and of deserts to deserts, there may be the same proportion of rewards to rewards; to conclude, we must know this, that every noble soul hath a fourfold operation; First divine, by the Image of the divine propriety; the second intellectual, by formality of Participation with the intelligences; the third rational, by the perfection of its proper essential essence; the fourth animal or natural, by communion with the body and these Inferior things; So that there is no work in this whole world so admirable, so excellent, so wonderfull, which the soul of man, being associated to his Image of divinity, which the Magitians [magicians] call a soul, standing and not falling, cannot accomplish by its own power without any externall help: Therefore the form of all Magical power is from the soul of man standing and not falling.

Chapter xlv. Of Soothsaying, and Phrensie [phrensy].

Soothsaying is that which the priests or others were stricken withall, and discerned the causes of things, and foresaw future things, *viz.* when Oracles and Spirits descend from the Gods or from Demons upon them, and are delivered by them; which descendings the Platonists call the falling down of superior souls on our souls; and *Mercurius* calls them the senses of the Demons, and the spirits of Demons. Of which sort of Demons the Ancients called *Eurideae*, and *Pythonae*, who, as the Ancients believed, were wont to enter into the bodies of men, and make use of the voyces, and tongues, for the prediction of things to come; of which *Plutarch* also made mention in his dialogue of the causes of defect of Oracles. But *Cicero* following the *Stoicks* [Stoics], affirms that the foreknowing of future things belongs only to the Gods; and *Ptolomie* [Ptolemy] the Astrologer saith, that they only that are inspired with a diety [deity] foretell particular things. To these *Peter* the Apostle consents, saying, Prophesying is not made according to the will of man, but holy men speake as they were moved by the holy ghost. Now that the foretellings of things to come are properly the fallings down of the Gods. *Isaiah* affirms, saying, *And tell unto us those things that are coming, and we will tell them, because ye are Gods*; But these kinds of fallings down, or senses, come not into our souls when they are more attently busied about any thing else; but they pass into them, when they are vacant. Now there are three kinds of this vacancy, *viz.* phrensie, extasie [phrensy, ecstasy], and dreams, of each of which in their order.

Chapter xlvi. Of the first kind of phrensie [phrensy] from the Muses.

Phrensie [phrensy] is an illustration of the soul coming from the Gods, or Demons. Whence this verse of *Ovid*,

*God is in us, Commerces of the throne
of God, that spirit from above came down.*

Plato defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a diety [deity] from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own

instigations, and instigated by a divine spirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrensie [phrensy] proceeding from several deities [deities], *viz.* from the *Muses*, from *Dionysius*, from *Apollo*, and from *Venus*. The first phrensie therefore proceeding from the Muses, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural. Now Muses are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior. The inferior of these resembling the sphear [sphere] of the *Moon*, posseseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone *Selenites i.e. Moon-Stone*, and the stone of the Civet-cat cause divination; also *Vervain*, and the Hearb [herb] *Theangelis* cause soothsaying, as hath been above said. The second degree resembling *Mercury*, posseseth those things which are from animals, and which are compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a *Mole*, if anyone shall eat it whilst it is warm, and panting, conduceth, as it is said, to the foretelling of future events. And *Rabbi Moses* in his commentaries upon *Leviticus* tells, that there is an animal called **יעדר** *Jedua*, having a humane shape, in the midle [middle] of whose navel comes forth a string, by which it is fastened to the ground like a gourd, and as far as the length of that string reacheth, it devours and consumes all that is green about it, and deceiving the sight, cannot be taken, unless that string he cut off by the stroke of a dart, which being cut off, it presently dies. Now the bones of this animal being after a certain manner laid upon the mouth, presently he whose mouth they are laid on, is taken with a phrensie [phrensy], and soothsaying. The third degree answers to the sphear [sphere] of *Venus*; This posseseth subtile powders, vapours, and odours, and oyntments [ointments], and suffumigations, which are made of these of which we have spoke above. The fourth degree belongs to the sphear [sphere] of the *Sun*; this posseseth voyces [voices], words, singings, and harmonical sounds, by the sweet consonancy whereof it drives forth of the minde any Troublesomeness therein, and chears [cheers] it up. Whence *Hermes*, *Pythagoras*, *Plato*, advise us to compose a discontented minde, and chear [cheer] it up by singing and harmony. So *Timotheus* is said to have with sounds stirred up King *Alexander* to a phrensie [phrensy]: so the Priest *Calame* (*Aurelius Augustus* being witness) was wont at his pleasure by a certain shrill harmony to call himself forth out of his body into a rapture, and extasie [ecstasy]; of these also we have before spoken. The fifth degree is answerable to *Mars*: this posseseth vehement imaginations, and affections of the minde, conceits also, and motions thereof, of all which before. The sixth degree answers to *Jupiter*: this posseseth the discourses of reason, deliberations, consultations, and moral purgations: of these we have spoken in part above, and further we shall speak afterwards; It posseseth also admirations, and venerations, at the astonishment of which, the phantasie [phantasy], and reason are sometimes so restrained, that they suddenly let pass all their own actions: whence then the minde it self being free, and exposed to a diety [deity] only, whether to any God, or Demon, doth receive supernal, and divine influences, *viz.* those concerning which it did deliberate before. So we read that the Sybils [Sibyls], and the Priests of *Pythia* were wont to receive oracles in the caves of *Jupiter*, and *Apollo*. The seventh degree resembles *Saturn*: this posseseth the more secret intelligencies, and quiet contemplations of the minde. I call here, the contemplation, the free perspicacity of the minde, suspended with admiration upon the beholding of wisdom. For that excogitation which is made by riddles, and images, is a certain kind of speculation, or discourse belonging to *Jupiter*, and not a contemplation. The eighth degree resembles the starry heaven; this observes the situation, motion, raies [rays], and light of the celestial bodies: it posseseth also images, rings, and such like, which are made after the rule of celestials, as we have above spoken. The ninth degree answers to the *primum mobile*, *viz.* the ninth sphear [sphere], as the very universe: this posseseth things more formal, as Numbers, Figures, Characters, and observes the occult influences of the intelligences of the heaven, and other mysteries, which because they bear the effigies of celestial deities [deities], and invocated spirits, easily allures them, and compelleth them being forced by a certain necessity of conformity to come to one, and detains them, that they shall not easily go back, of which we read in the Oracles in *Porphyrie* [Porphyry].

*Cease now at length, spare words, to life give rest,
Dissolve, and leave old shapes (I thee request),
Dishape the members, and the winding sheet
Unloose -----*

And in another place in the same book.

*Ye Garlands loose the feet, with water clean
Let them be sprinkled, and the Laurel green
Be taken off from th' hands, and every line
And Character be blotted out -----*

Of these we have sufficiently treated already, and shall afterwards treat further of them.

Chapter xlvi. Of the second kinde from Dionysius [Dionysus].

Now the second phrensie [phrensy] proceeds from *Dionysius*: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream [supreme] part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So *Bacchus* did soothsay to the *Beotians*, and *Epimenides* to the people of *Cous*, and the *Sybil [Sibyl] Erithea* to the *Trojans*. Sometimes this phrensie [phrensy] happens through a clear vision, sometimes by an express voyce: So *Socrates* was governed by his Demon, whose counsel he did diligently obey, whose voyce [voice] he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in *Abraham*, and his bond maid *Hagar*, in *Jacob*, *Gideon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angel *Raziel*. *Shem* the son of *Noah* with *Jophiel*; *Abraham* with *Zadkiel*; *Isaac* and *Jacob* with *Peliel*; *Joseph*, *Joshua* and *Daniel* with *Gabriel*; *Moses* with *Metattron [Metatron]*; *Elias* with *Malhiel*; *Tobias* the younger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Hasmael*; *Esdras* with *Uriel*; *Solomon* with *Michael*. Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces [voices] through organical instruments, as is manifest in *Baalams Ases*, and in *Saul*, on whom the spirit of the Lord fell, and Prophecyed. Of these *Apollo* in his answers in *Porphyry* thus;

*Phebean fulgor charmed, did from on high
Come down, and through pure air was silently
Conveyed; came into souls well purified
With a sonorous breath, a voyce uttered
Through a mortal throat -----*

Chapter xlviii. Of the third kind of phrensie [phrensy] from Apollo.

Now the third kind of phrensie [phrensy] proceeds fom *Apollo*, viz. from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, & certain sacred arts, or certain secret confections, by which the spirits of their God did infuse vertue, make the soul rise above the mind, by joyning it with deities [deities], and Demons: so we read concerning the Ephod, which being applied, they did presently prophecie [prophesy]: so we read in the books of the

Senats [Senates] in the chapter of *Eleazar*, that *Rabbi Israel* made ceraain cakes, writ upon with certain divine and angelicall names, and so consecrated, which they that did eat with faith, hope, and charitie [charity], did presently break forth with a spirit of prophecie [prophecy]. We read in the same place that *Rabbi Johena* the son of *Jochahad*, did after that manner enlighten a certain rude countryman, called *Eleazar*, being altogether illiterate, that being compassed about with a sudden brightness, did unexpectedly preach such high mysteries of the Law to an assembly of wise men, that he did even astonish all that were neer him. And it is reported of a certain man called *Herviscus*, an *Aegyptian*, that he was endowed with such a divine nature, that at the very sight of images that had any diety [deity] in them, he was forthwith stirred up with a kind of divine phrensie [phrensy]. We read also in the scripture, that when *Saul* was amongst the Prophets, the spirit of the Lord came upon him, and he prophesied, and when he went forth from the assembly of the Prophets, he ceased to prophesie; the same happened to those officers which *Saul* sent to catch *David*: who when they saw the company of the Prophets, and *Samuel* standing in the midst of them, received the spirit of the Lord on them, and prophesied also. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrensie [phrensy], that it also seiseth [seizeth] on them that are neer them, and makes them have the same spirit of phrensie [phrensy]: It is not therefore incredible, that an ignorant man should presently be made wise, and again that a wise man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illustrating a pure mind, so that it should presently be recovered out of the darkness of ignorance, and brought to the light of wisdom: and on the contrary, there is a way by certain hid secrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the present they are learned and wise. Mans mind also, especially when it is simple, and pure, may (*Apuleius* being witness) by some sacred, and mysterious recreation, and appeasing, be so brought into a sleep, and astonished, that it may forget things present so utterly, as to be brought into its divine nature, and so be enlightened [enlightened] with the divine light, and inspired with a divine phrensie [phrensy] that it may foretell things to come, and withall receive the vertue of some wonderfull effects. Whence *Iamblicus* saith, when the prophets are inspired with a diety [deity], they fear nothing, for they go through wayes unpassable, and are carried into the fire without any hurt, and passe over rivers. So we read of certain caves, as of *Apollo*, *Trophonius*, the three footed stools, dens, fountains, lakes, and such like, that were consecrated to the gods after this manner, or made by that mysterie [mystery], that from thence the priests might draw the spirit of prophecying, as *Iamblicus* in *Porphyrie* [Porphyry]: The *Sybill* [Sibyl] (saith he) in *Delphi* was wont to receive God after two wayes: either by a subtil [subtile] spirit, and fire, which did break forth somewhere out of the mouth of the cave, where she sitting in the entrance upon a brazen three footed stool dedicated to a diety [deity], was divinely inspired, and did utter prophecyings; or a great fire flying out of the cave did cirround [surround] this prophetess, stirring her up, being filled with a diety [deity], to prophesie, which inspiration also she received as she sate upon a consecrated seat, breaking forth prently into predictions. Moreover there was a prophetess in *Branchi* which sate upon an extree, and either held a wand in her hand, given to her by some diety [deity], or washed her feet, and sometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all these she was filled with divine splendour, and did unfold many Oracles. We also read that in the country of *Thracia* there was a certain passage consecrated to *Bacchus*, from whence predictions, and Oracles were wont to be given: the Priors of whose temples having drank wine abundantly did do strange things. Amongst the *Clarians* also, where the temple of *Clarius Apollo* was, to whom it was given to utter divine things, they having drank much wine did strange things. There was also a propheticall fountain of Father *Achaia*, constituted before the temple of *Ceres*, where they that did enquire of the event of the sick did let down a glass by degrees tied to a small cord, to the top of the water, and certain supplications and fumes being made, the event of the thing did appear in the glass. There was also not far from *Epidaurus* a City of *Laconia* a deep Fen, which was called the water of *Juno*, into which cakes of corn being cast, answers were given, fortunate, if the waters did quietly retain what was cast in; but unhappy, if they did as it were, scorning of them, cast them back. The like they say do the caves of *Aetna*, into which money or sacrifices did shew the same presage of good or ill, by being retained,

or rejected. The like things reports *Dion* in his Romane History, in a place which they call the *Nymphs*: where Frankincense being cast into the flames, Oracles were received concerning all those things which he did desire to know, especially concerning death, and those things which belonged to marriages. Wonderfull also is that which *Aristotle* relates of a certain fountain of the *Paliscans* of *Sicilia*, to which they that did take an oath did go, and whatsoever they did affirm upon oath writ it upon tables, which they cast into the fountain. If those things were true, the tables would swim; if false, sink; then fire coming suddenly forth burned him that was perjured into ashes. There was also in the City *Dodona* an Oak, which assoon as any one entered in to receive an answer, did forthwith move, and make a sound; there was also a statue holding a wand, which did strike a bason [basin], whereby the bason made answer by moderated strokes. Whence it is read in the Epistle of *Austinus* to *Paulinus*,

*Answers did give the Dodonean brass,
With moderated strokes; so docile t'was.*

Chapter xlix. Of the fourth kinde of Phrensie [phrensy], from Venus.

Now the fourth kind of Phrensie proceeds from *Venus*, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; whence *Hermes* saith, O *Asclepius*! Man is a great miracle, an animal to be honoured and adored: for he passeth into the nature of God, whereby he becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore *Orpheus* describes love to be without eyes, because it is above the intellect. Now then the soul being so converted into God by love, and sublimated above the intellectuall spear [sphere], doth beside that it hath by its integrity obtain'd the spirit of prophecie [prophecy], sometimes work wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in *Alchymie* [alchemy] is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue. Now the image of God is man, at least such a man that by a phrensie [phrensy] from *Venus* is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the *Hebrew Doctors* and *Cabalists*, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word. Which *Mercurius Trismegistus* considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

Chapter I. Of rapture, and extasie [ecstasy], and soothsayings, which happen to them which are taken with the falling sickness, or with a swoone [swoon], or to them in an agonie [agony].

A rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul, being falled from above to hell, from hell to heaven. The cause of this is in us a continual contemplation of sublime things, which as far as it conjoyns [conjoins] with a most profound intention of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as *Plato* saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as *Aurelius Austin* reporteth concerning a Priest of *Calamia*; (or whom we have made mention before) he lay (saith he) most like unto a dead man, without breath; and when he was burnt with fire

and wounded, he felt it not; so great therefore is the command of the soul: *viz.* when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not only remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestiall habitations, where now it being most nigh, and most like to God, and made the receptacle of divine things, it is filled with the divine Light and Oracles. Whence *Zoroastes* [Zoroaster] saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and *Trismegistus* saith, it is necessary that thou ascend above the heavens, and be far from the quire of spirits; and *Pythagoras* saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortall god. So we read that *Hermes, Socrates, Xenocrates, Plato, Plotine [Plotinus], Heraclitus, Pythagoras* and *Zoroastes* [Zoroaster], were wont to abstract themselves by rapture, and so to learn the knowledge of many things: also we read in *Herodotus*, that there was in *Proconnesus* a Philosopher of wonderfull knowledge, called *Atheus*, whose soul sometimes went out of the body, and after the visitation of places far remote, returned again into the body more learned: *Pliny* reporteth the same thing, that the soul of *Harman Clazomenius* was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abstract themselves three whole dayes from their body, and being returned declare many things which are afar off; and in the meantime it is necessary to keep them, that not any living creature come upon them or touch them; otherwise they report that they cannot return into their body. Therefore we must know, that (according to the doctrine of the *Aegyptians*,) seeing the soul is a certain spirituall light, when it is loosed from the body, it comprehendeth every place and time, in such a manner as a light inclosed in a *Lantern* [lantern], which being open, diffeth it self every where, and faileth not any where, for it is every where, and continually; and *Cicero* in his book of Divination saith, neither doth the soul of man at any time divine, [except] when it is so loosed that it hath indeed little or nothing to do with the body; when therefore it shall attain to that state, which is the suprem [supreme] degree of contemplative perfection, then it is rapt from all created species, and understandeth not by acquired species, but by the inspection of the *Ideas*, and it knoweth all things by the light of the *Ideas*: of which light *Plato* saith few men are partakers in this life; but in the hands of the gods, all: also they who are troubled with the syncope and falling sickness, do in some manner imitate a rapture, and in these sicknesses sometimes as in a rapture do bring forth prophesie [prophecy], in which kind of prophesying we read that *Hercules* and many *Arabians* were very excellent, and there are certain kinds of soothsayings, which are a middle betwixt the confines of naturall predictions, and supernaturall Oracles, *viz.* which declare things to come from some excess of passion, as too much love, sorrow, or amongst frequent sights, or in the agony of death, as in *Statius*, of the mother of *Achilles*:

-----*Nor she without parents dear
Under the glassie [glassy] gulf the oars did fear.*

For there is in our minds a certain perspicuous power, and capable of all things, but encumbered and hindred by the darkness of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath full and perfect knowledge. Hence it cometh to pass, that they who are nigh to death, and weakened by old age, have sometimes somewhat of an unaccustomed light, because the soul being less hindred by the senses, understandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether subject to the body, and being as it were nigher to the place, to the which it is about to go, it easily perceiveth revelations, which being mixed with its agonies, are then offered to it; whence *Ambrose* in his book of the belief of the resurrection, saith, Which being free in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it superviveth the body, and that it being freed, the chains of its senses being cast off, freely discerneth those things which it saw not before, being in the body, which we may estimate by the example of those who sleep, whose mind being quiet, their bodies being as it

were buried, do elevate themselves to higher things, and do declare to the body the visions of things absent, yea even of celestial things.

Chapter li. Of Prophetical Dreams.

Now I call that a dream, which proceedeth either from the spirit of the phantasie [phantasy] and intellect united together, or by the illustration of the Agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our soul receiveth true oracles, and abundantly yieldeth prophesies [prophecies] to us: for in dreams we seem both to Ask questions, and learn to read and find them out; also many doubtfull things, many Policies, many things unknown, and unwished for, nor ever attempted by our minds, are manifested to us in Dreams: also the representations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and also things which at any times have happened, are revealed, which we knew not by any report; and these dreams need not any art of interpretation, as those of which we have spoken in the first book, which belong to divination, not fore-knowledge; and it cometh to pass that they who see these dreams, for the most part understand them not; for (as *Abdala* the Arabian saith) as to see dreams, is from the strength of imagination, so to understand them, is from the strength of understanding; whose intellect therefore, being overwhelmed by the too much commerce of the flesh, is in a dead sleep, or its imaginative or phantastick spirit is too dull and unpolished, that it cannot receive the species and representations which flow from the superior intellect, and retain them when received, this man is altogether unfit for the soothsaying by dreams. Therefore it is necessary, that he who would receive true dreams, should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it, that it may be made worthy of the knowledge and government by the mind and understanding: for such a spirit is most fit for prophesying, and (as *Sinesius* saith) is a most clear glass of all the Images which flow everywhere from all things: when therefore we are sound in body, not disturbed in mind, not dulled by meat or drink, nor sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, and shine forth from the divine minde into it self; and as it were in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause *Amphiarus* the Prophet (as we read in *Philostratus*) commanded those, who would receive Oracles, to abstain one whole day from meat, and three days from wine, that the soul could not rightly prophesie [prophecy] unless it were free from wine, and meat; for to sober and religious minds, attending on the divine worship, the Gods are wont to give Oracles; whence *Orpheus* crieth out,

----- *Thou spirit great of prophecy
Dost go to souls that sleep fill quietly,
And them inspire with knowledge of the Gods,
And makest them soothsay -----*

Hence it was a custom amongst the ancients, that they who should receive answers, certain sacred expiations and sacrifices being first celebrated, and divine worship ended, did religiously ly [lie] down even in a consecrated chamber, or at least on the skins of the sacrifices; of which ceremony *Virgil* makes mention in these verses,

----- *Hence they sought
Answers to doubts; when gifts the priests had brought,
Here he repos'd on skins of slaughtered sheep,
And under silent night prepares to sleep.*

And a little after he singeth,

----- *But now
Here King Latinus Oracles to know,
They did a hundred choyce sheep sacrifice,
And on their skins, and spreding fleeces lyes -----*

And the rulers of the *Lacedemonians* (as *Cicero* saith) were wont to lye [lie] down in the Temple at *Pasiphae*, that they might dream. The same was done in the Temple of *Aesculapius*, from whom true dreams were thought to be sent forth. And the *Calabrians*, consulting *Podalyrius* the son of *Aesculapius*, did sleep neer his Sepulchre in lambes skins; for so doing they were told in their dreams whatsoever they desired to know; for the most usuall time for dreams is the night, when the senses are freed from wandring objects, and meridian errours, and vain affections; neither doth fear strike the minde, nor the thought tremble, and the mind being most quiet, doth steadfastly adhere to the Deity; for there are, (as *Rabbi Johenan* in his book of *Senatours* saith) four kinds of true dreams: the first Matutine, which is made betwixt sleep and awaking: the second, which one seeth concerning another: the third, whose interpretation is shewen to the same dreamer in the nocturnall vision: the fourth, which is repeated to the same dreamer, according to that which *Joseph* saith to *Pharaoh*. But that thou hast seen the dream belonging to the same thing the second time, it is a sign of confirmation; But that dream is most sure, which is concerning those things which one did meditate on, and revolve in his minde, when he goeth to bed, as it is written, Thou O King didst think upon thy bed, what should become of these things; but it is necessary, that he which interpreteth other mens dreams, hath the knowledge by the which he can distinguish and discern the similitudes of all things, and know the customes of all nations, according to the laws which they have received from God and his Angels; farther this must be known, that there is scarce any dream without some vanity, as no grain of corn without his chaffe, which thing even the dream of *Joseph* the *Patriarch* manifesteth; which his father *Jacob* interpreted, saying; what meaneth this dream, that thou hast seen? what shall I, and thy mother, and thy brethren fall down and worship thee? which effect concerning his mother, who shortly after died, followed not. Also *Rabbi Johenan* in the forecited book, saith these things; and also *Rabbi Levi* affirmeth, that no prophetical dream can be kept back from his effect longer then twenty two years; so *Joseph* dreamed in the seventeenth year of his age; which was accomplished in the thirty ninth year of his age; therefore whosoever would receive divine dreams, let him be well disposed in body, his brain free from vapours, and his mind from perturbations, and let him that day abstain from supper, neither let him drink that which will inebriate, let him have a clean and neat chamber, also exorcised and consecrated: in the which, a perfume being made, his temples anoynted [anointed], things causing dreams being put on his fingers, and the representation of the heavens being put under his head, and paper being consecrated, his prayers being said, let him go to bed, earnestly meditating on that thing he desireth to know: So he shall see most true and certain dreams with the true illumination of his intellect: whosoever therefore shall know to joyn together those things which here and there we have delivered concerning this matter in these books, he shall easily obtain the gift of oracles and dreams.

Chapter lii. Of Lots and marks possessing the sure power of Oracles.

There are also certain Lots having a divine power of Oracles, and as it were Indexes of divine judgement, being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as is read in *Leviticus* concerning a goat to be offered to the Lord, and of the scape goat; and in the book of *Numbers* of the rods of the Tribes of *Israel*. Now both *Moses* and *Joshua* did by Lots in the presence of the Lord divide the lands, and inheritances to the tribes of *Israel* according to the command of God. The Apostles of Christ, prayers going before, did by lot choose *Matthias* into the place of *Judas* the traitor. *Jonas* the Prophet when he flying from the presence of God did sail to *Tharsus*, a dangerous storm being raised, was by lot found out by the Mariners to be the cause of the danger, and being cast into the sea, the tempest ceased [ceased]. *Caesar* reports of *M. Valerius Proculus*, being taken by his enemies, concerning whom it was consulted whether he should be presently burnt, or reserved to another time, that by lot he escaped safe. There was formerly at *Bura*, a Town of *Achaia*, an oracle of *Hercules* constituted by a chest bord [chessboard], where he that went to consult of any thing, after he had prayed, cast four dice, the cast of which the Prophet observing, did find written in the chestboard [chessboard] what should come to pass: now all such dice were made of the bones of sacrifices. Now this you must know, that the Ancients were not wont upon every slight cause to cast lots, but either upon necessity, or for some advantageous end, and that not but with great devotion, reverence, expiations, fasting, purity, prayers, invocations, vowes, sacrifices, consecrations, and such like sacred mysteries of religion. For these sacred ordinances were wont to go before our works, especially to procure the divine good will, and pleasure, and the presence of the divine spirits, by whose dispensation the lot being directed, we may receive a true judgement of the things sought for. Every one therefore that works by lots, must go about it with a mind well disposed, not troubled, nor distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with purity, chastity, and holiness towards God, and the celestials, with an undoubted hope, firm faith, and sacred orations, invoke them, that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure; for if thou shalt be qualified, they will discover to thee most great secrets by virtue of lots, and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded. Now what we have spoken here concerning lots, is also to be observed in the auguries of all discemings, viz. when with fear, yet with a firm expectation we prefix to our souls for the sake of prophecying some certain works, or require a sign, as *Eleasar*, *Abrahams* countryman, & *Gideon* Judge in *Israel* are read to have done. There was once at *Pharis* a City of *Achaia* in the midle of the market a statue of *Mercury*, where he that went to receive any omen, did, frankincense being fumed, and candies being lighted, which were set before it, and that country coin being offered on the right hand of the statue, whisper into the right ear of the statue whatsoever he would demand, and presently his ears being stopped with both his hands, did make haste away from the market place, which when he was past, did presently, his ears being opened, observe the first voice he did hear from any man for a certain Oracle given to him. Although therefore these kinds of lots seem to the ignorant to be casuall, or fortuitous, and to have nothing of reason in them, yet they are disposed by God, and the higher vertues by certain reasons, neither they do fall beside the intention of him that moderates them. Was not the lot in choosing *Saul* to be King of *Israel*, thought to fall upon him casually, and fortuitously? Yet he was before appointed by the Lord to be King, and annointed by the Prophet *Samuel*. And God that appointed him King, disposed of the Lot that it should fall upon him. And thus much of these.

Chapter liii. How he that will receive Oracles must dispose himself.

Whosoever therefore being desirous to come to the Supream state of the soul, goeth to receive oracles, must go to them being chastly and devoutly disposed, being pure and clean go to them, so that his soul be polluted with no filthiness, and free from all guilt. He must also so purifie [purify]

his mind and body as much as he may from all diseases, and passions, and all irrational conditions, which adhere to it as rust to iron, by rightly composing and disposing those things which belong to the tranquillity of the mind; for by this means he shall receive the truer and more efficacious Oracles. Now by what things the mind is purged, and reduced into a divine purity, we must learn by Religion, and wisdom. For neither wisdom without Religion, nor Religion without wisdom is to be approved off. For wisdom (as saith *Solomon*) is the tree of life to them that lay hold on it. And *Lucretius* saith that it is the intention of God, or the breathings of God, where he sings.

*Most famous Memmius! This that god is he,
The prince of life, who reason, which all we
Call wisdom, first found out, and who by art
The life from troubles, darkness set apart
And freed, and unto light, and peace reduc'd.*

He also understandeth that to be a divine illustration, whence *Democritus* thinketh that there are no men wise but they that are struck with some divine phrensie [phrensy], as was *Menos* that Cretensian, whom they report learned all things of *Jupiter*, whence he had frequent converse with God in the mount *Ida*: so also the *Athenians* report that *Melosagora Eleusinus* was taught by the Nymphs; so also we read, that *Hesiod* when he was a Shepherd in *Beotia*, and kept his flock neer the mountain *Helicon*, had some pens given him by the *Muses*, which having received, he presently became a Poet, which to become so sodainly [suddenly] was not of man, but by a divine inspiration; for God conveying himself into holy souls, makes men Prophets, and workers of miracles, being powerfull in work and speech, as *Plato* and *Mercurius* affirm, and also *Xistus* the *Pythagorian* [Pythagorean], saying that such a man is the temple of God, and that God is his guest: to whom assents our *Paul*, calling man the temple of God; and in another place speaking of himself, I can do all things in him that strengtheneth me; for he is our power, without which (as he saith) we can do nothing; which also *Aristotle* confesseth in his *Meteors* and *Ethicks*, saying, that there is no vertue whether naturall or morall but by God; and in his secrets he saith that a good and sound intellect can do nothing in the secrets of nature without the influence of divine vertue. Now we receive this influence then only, when we do acquit our selves from burdensome impediments, and from carnall and Terrene occupations, and from all external agitation; neither can a blear or impure eye behold things too light, neither can he receive divine things who is ignorant of the purifying of his mind. Now we must come to this purity of mind by degrees; neither can any one that is initiated newly unto those mysteries presenfly comprehend all cleer [clear] things, but his mind must be accustomed by degrees, until the intellect becomes more enlightened, and applying it self to divine light be mixed with it. A humane soul therefore when it shall be righfly purged, and expiated, doth then, being loosed from all impurity, break forth with a liberal motion, and ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed from elsewhere; neither doth it then need any remembrance, or demonstration by reason of the industry of it self, as by its mind which is the head and the pilot of the soul, it doth, imitating by its own nature the angels, attain to what it desires, not by succession or time, but in a moment. For *David* when he had not learning, was of a Shepherd made a Prophet, and most expert of divine things. *Solomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Isaiah*, *Ezekiel*, *Daniel*, and the other Prophets, and Apostles were taught. For the soul (which is the common opinion of the *Pythagorians* [Pythagoreans], and *Platonists*) can by way of purification, without any other study, or searching, only by an easie, and adventitious collating on these intelligibles received from above, acquire the perfect knowledge of all things knowable. It can also by an extrinsecall expiation attain to this, as to understand all things Invisibly by its substantiall form. For the mind is purged, and expiated by cleansing, by abstinence, by penitency, by almes: and then also do thereunto conduce certain sacred institutions, as shall afterward be discovered. For the soul is to be cured by the study of Religions, and indeed these which are commonly called occult, that being

restored to its soundness, confirmed by truth, and fortified by divine graces, may not fear any rising shakings.

Chapter liv. Of cleanliness, and how to be observed.

We must therefore first observe cleanliness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an external cleanliness is believed not to help a litde to the purity of the mind. For this cause the *Pythagorian* Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted. In like manner the *Bragmanni* [Brahmans], the wise men of the *Indians* were wont to wash themselves naked in a fountain, which is called *Dirce* in *Beotia*, their heads being first annointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire, having rings on their fingers and staves in their hands. In like manner amongst the *Gymnosopists* it was a custom to wash themselves thrice in a day, and twice in the night, in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed. We read also of the manner of this kind of washing in *Hesiod* in his books of works and dayes, where he sings,

*None dare with hands unwashed unto Jove
Wine pour forth, nor unto the gods above;
For then they do refuse for to be heard,
Though being pray'd unto -----*

And elsewhere,

*When wicked men the rivers do passe by
With hands unwash'd, then are the gods angry
With them, and them afflict -----*

Hence in *Virgil, Aeneas* thus speaks to his father,

*O Father, take the household gods, and hold
Them in thy sacred hands; to be so bold
As them to handle after so great fights
I dare not till that washed in streams most bright.*

It was also a custom amongst the Gentiles, when they were wont to perform any holy services to the gods, to cleanse their bodies by washing; and when they were to contend with the infernall gods, sprinkling only did suffice. Hence in *Virgil, Dido*, when she did perform any solemnities to the gods, saith,

*Cause that my sister Ann (my nurse most dear:)
Come, and my body wash with water clear.*

And in another place where *Aeneas* is brought in amongst the infernals bringing a bough to *Proserpina*, he sings thus,

*The passage doth Aeneas keep, and wash
His body with fresh water -----*

Also when he relates of *Misenas* to be buried, he sings,

*His friends he thrice did wash with water new,
And with an Olive branch, wett in the dew,
He did them sprinkle -----*

Now man being made thus clean becomes celestiall, and spirituall, and is fitted for the sight of and union with God, whilst he ministers to God with a clean body, and pure mind, and delights in the cleanness of all things, as inwards, skin, garments, houses, utensils, oblations, gifts, and sacrifices; the cleanness of all which even purifies the air, and attracts the most pure influence of celestiall, and divine things, and allures the pure ministers of God, and good Demons: although sometimes impure spirits, and ill Demons, as the apes of the good Demons, take upon them this kind of cleanness, that either they may be adored, or may deceive: therefore first of all we must observe that the mind be pure, and the heart pure, and then the impure powers cannot ascend.

Chapter Iv. Of abstinence, fastings, chastity, solitariness, the tranquillity and ascent of the mind.

Abstinence also doth commonly fortifie, and defend the observers thereof against vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together superfluities, and not to exceed the bounds of necessary food. Neither is nutriment to be taken that is too strong for nature, but rather, let nature be stronger then the meat, as some affirm of Christ, that he took meat in that proportion that it should not breed any excrement of the third concoction. Many others also taking meat sparingly, enjoyed thereby health and agility of body, as *Moses*, and *Elias*, who fasted fortie [forty] dayes: whence his face shined, and he lifted up, could easily guide his body as if it were a spirit. For Magicians, and Philosophers affirm that our spirit is not as a terrene thing, or body nourished by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like sponges through the whole body, *viz.* from the thin vapours penetrating the body on all sides. Therefore they that desire to have this spirit pure, and potent, let them use dryer [drier] meats, and extenuate this gross body with fastings, and they make it easily penetrable, and least by the weight thereof, the spirit should either become thick, or be suffocated, let them preserve the body clean by lotions, frictions, exercises, and clothings, and corroborate their spints by lights, and fumes, and bring it to a pure and thin [finess] fineness. We must therefore in taking of meats be pure, and abstinent, as the *Pythagorian* Philosophers, who keeping a holy and sober table, did protract their life in all temperance. The temperance therefore of life and complexion, because thereby no superfluous humour is bred, which may dull the phantasie [phantasy], makes, that our soul oftentimes dreaming, and sometimes watching, is alwayes subjected to the superiour influences. Moreover the *Pythagorians*, if any one doth by abstinence moderate prudently every motion of the mind, and body, promise perpetuall health of both, and long life. So the *Bragmani* [Brahmins] did admit none to their colledge [college], but those that were abstinent from wine, from flesh, and vices, saying that none could understand God, but they that emulate him by a divine conversation: which also *Phraotes* in *Philostratus* taught the lower *Indians*. Moreover we must abstain from all those things which infect either the mind, or spirit, as from covetousness, and envy, which are handmaids to injustice (as *Hermes* saith) enforcing the mind and the hand to evil practices; also from idleness, and luxury; for the soul being suffocated with the body, and lust, cannot foresee any celestiall thing. Wherefore the priests of the *Athenians* who are called in Greek *Hierophantae* (as *Hierom* reports) that they might live more chastly in their sacred employments, and might follow their divine affairs without lust, were wont to castrate themselves

by drinking of hemlock. Moreover the chastity of a mind devoted to God doth make our mind (as *Orpheus* teacheth *Museus* in the hymne of all the gods) a perpetuall temple of God. Also we must abstain from all multitude and variety of senses, affections, imaginations, opinions, and such like passions, which hurt the mind and pervert the judgement of reason, as we manifestly see in the lascivious, the envious, and ambitious. Wherefore *Cicero* (in his *Tusculans* questions) calls these passions the sicknesses of the mind, and the pestiferous diseases thereof. But *Horace* calls them furies or madness, where he sings,

Girles have a thousand furies, so have boyes.

The same also seems to be of opinion that all men are fools in something. Whence is read in *Ecclesiasticus*, there are an infinite number of fools. Therefore the *Stoicks* deny that passions are incident to a wise man; I say such passions, which follow the sensitive apprehension: for rational, and mental passions, they yield [yield] a wise man may have. This opinion did *Boetius* seem to be of, where he sings that some passions are to be laid aside in the inquisition of truth, in these verses,

*If truth thou wouldest discover with clear sight,
And walk in the right path, then from thee quit
Joy, fear, grief, hope expel; for where these raign,
The mind is dark, and bound -----*

We must therefore acquit and avert our minds from all multitudes, and such like passions, that we may attain to the simple truth; which indeed many Philosophers are said to have attained to in the solitude of a long time. For the mind by solitude being loosed from all care of humane affairs is at leisure, and prepared to receive the gifts of the celestial deities [deities]. So *Moses* the law-giver to the Hebrews, and the greatest of prophets, and learned in all the knowledge of the *Chaldeans* [Chaldaeans] and *Aegyptians* [Egyptians], when he would abstract himself from senses, went into the vast wildernesses of *Ethiopia*, where all humane affairs being laid aside, he applied his mind to the sole contemplation of divine things, in which thing he so pleased the omnipotent God, that he suffered him to see him face to face, and also gave him a wondrous power of miracles, as sacred writ testifies of him. So *Zoroastes* [Zoroaster] the father and prince of the Magicians, is said to attain to the knowledge of all naturall and divine things by the solitude of twenty years, when he wrot, and did very strange things concerning all the art of divining, and soothsaying. The like things do the writings of *Orpheus* to *Museus* declare him to have done in the deserts of *Thracia*. So we read that *Epimenides* of *Crete* because learned by a very long sleep, for they say that he slept fifty years, *i.e.* to have lay hid so long; *Pythagoras* also in like manner to have layen hid ten years, and *Heraclitus*, and *Democritus* for the same cause were delighted with solitariness. For by how much the more we have [relinquished] the animal and the humane life, by so much the more we live like angels, and God, to which being conjoyned [conjoined], and brought into a better condition, we have power over all things, ruling over all. Now how our mind is to be separated from an animal life, and from all multitude, and to be erected, untill it ascend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, *Proclus* teacheth in his Commentaries upon *Alcibiades*, shewing how that first sensible things are to be shunned, that we may pass to an incorporeal essence, where we must exceed the order of souls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to strive after an intellect, and intelligible kingdome, and to contemplate how far better these are then souls. Moreover we must bear an intellectual multitude, although united, and individuall, and come to the superintellectual and essential unity, absolute from all multitude, and the very fountain of good, and truth. In like manner we must avoid all knowledge that doth any ways distract, and deceive, that we may obtain the most simple truth. The multitude therefore of affections, senses, imaginations, and opinions is to be left, which in it self is as different, as some things are contrary to others in any subject; and we must ascend to sciences, in which although there be a various

multitude, yet there is no contrariety. For all are knit one to the other, and do serve one the other, under one the other, till they come to one, presupposed by all, and supposing none beyond it; to which all the rest may be referred: yet this is not the highest top of knowledges, but above it is a pure intellect. Therefore all composition, division, and various discourse being laid aside, let us, ascending to the intellectual life, and simple sight, behold the intelligible essence with individual and simple precepts, that we may attain to the highest being of the soul, by which we are one, and under which our multitude is united. Therefore let us attain to the first unity, from whom there is a union in all things, through that one which is as the flower of our essence: which then at length we attain to, when avoyding all multitude we do arise into our very unity, are made one, and act uniformly.

Chapter lvi. Of Penitency, and Almes.

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith *Seneca* in *Thyeste*) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilst it opposeth afflictions to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence *Jeremiah* the Prophet saith, and also *Paul*, writing to the *Ephesians*, *Cursed is he that with-holdeth his sword from blood*; and the Psalmist sings: *A sword is in their lips*. Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according to the word of God judge those things; and according to the power granted to him by God, penitency being joyned with it, may purifie [purify], & purge them, & direct them to that which is good; neither is there found in religion for the expiating hainous [heinous] offences a stronger Sacrament. Hence the Gods themselves (*Ovid* in *Pontus* being witnes),

*Do often ease the pains, restore the lights
Which were caught away, when that mortall wights
They see repenting of their sins -----*

There is as yet another Sacrament of expiation, viz. Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in *Ecclesiasticus* it is read; as water extinguisheth fire, so almes doth sin; and *Daniel* taught the King of *Babylon*, that he should redeem his sins by almes; and the Angel *Raphael* testifieth to *Tobias*; because alms frees from death, and is that which purgeth sins, and make us find eternal life. Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life. He shall when he comes to judge the quick and the deed, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me. Which *Homer* also seems to be sensible of, when he brings in a young man wooing *Antinoe*, saying these words, *Antinoe* how plausibly hast thou slain a poor begger! he shall destroy thee if God be in heaven; for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

Chapter lvii. Of those things which being outwardly administred conduce to Expiation.

It is believed, and it is delivered by them that are skilful in sacred things, that the mind also may be expiated with certain institutions, and sacraments ministred outwardly, as by sacrifices, baptisms,

and adjurations, benedictions, consecrations, sprinklings of holy water, by anoyntings [annointings], and fumes, not so much consecrated to this, as having a naturall power thus to do; upon this account sulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge also was wont to be used in Purgations; hence eggs are called holy, whence *Ovid*,

*Let the old woman come, and purge the bed,
And place, and bring sulphure and eggs sacred
In her trembling hand -----*

Proclus also writes, that the priests in purifyings were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb [herb] Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives. For these are said to be of so great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called phu condace to expiation. Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away *Phantasmes*. It is wonderfull, and scarce credible, but that that grave and worthy Author *Josephus* relates it in his history of *Jerusalem*, of a root of *Baaras*, so called from a place neer *Machernus*, a Town of *Judea*, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrual woman was sprinkled on it. Neither yet being thus retained, is it pulled up without danger, but suddain death fals upon him that drawes it up, unless he were fortified with an amulet of the said root; which they that want, sacrificing about the earth do bind the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains drawes up the root, and as it were supplying the place of his master presently dies, after which anyone may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of matters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of *Sicilia* acts upon souls: which (*William of Paris* being witness) not hurting the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

Chapter lviii. Of Adorations, and vowed.

Adorations, and vowed, sacrifices, and oblations are certain degrees in sacred things to find out God, and those things which principally provoke the divine pleasure, and procure a sacred and indissolvable communion of God with souls; for by prayers which we utter with true and sacred words, sensibly, and affectionately, we obtam a great power, when by the application of them to any diety [deity] we do so far move it, that he may direct his speech and answer by a divine way, by which (as saith *Dionysius*) God speaks with men, but so occultly that very few perceive it. But oftentimes that King and Prophet *David* perceives it, when he saith, I will hear what the Lord will speak in me. Adoration therefore being a long time continued, and often frequented, perfects the intellect, and makes the soul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and sacred manners, purifieth the soul from all contrariety, and what is any away adverse to it, and doth also repell divers evils, which would otherwise naturally fall out. Hence *Ovid* sings,

*----- With prayers mov'd is Jove;
I oftentimes have seen when from above*

*He would seed dreadfull lightnings, him to be
Appeas'd with frankincense -----*

Now man is returned to God by prayers, by which coming he (saith *Plato* in *Phaedrus* [Phaedrus]) stops horses, and enters into the chambers of repose, where he feeds upon *Ambrosia*, and drinks *Nectar*. Therefore they that desire to enjoy any vertue, must pray, and supplicate often to him who hath all vertue in himself. Now that is the best prayer, which is not uttered in words, but that which with a Religious silence and sincere cogitation is offered up to God, and that which with the voice of the mind and words of the intellectuall world, is offered to him. Now a vow is an ardent affection of a chaste [chaste] mind given up to God, which by vowed wisheth that which seems good. This affection (as *Iamblichus*, and *Proclus* testifie) doth so joyn the soul to God, that the operation of the mind and of God is one; *viz.* of God as an artificer, of the mind as a divine instrument: all antiquity testifies that by vowes sometimes miracles are done, diseases are cured, tempests are diverted, and such like. Hence we read that the most excellent and wise in all nations, the *Bragmanni* [Brahmins] of the *Indians*, the Magicians of the *Persians*, the *Gymnosopists* [Gymnosophists] of the *Aegyptians*, the divines of the Greeks, and *Caldeans* [Chaldaeans] which did excell in divine secrets, did apply themselves to divine vowes, and prayers, and thereby did effect many wonderfull things. Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things especially required, *viz.* First the knowledge of the thing to be adored, and to which we must vow, and in what manner, and order, and by what Mediums it must be worshiped; for there are various cooperators and instruments of God, *viz.* The heavens, Stars, administering spirits, the celestiall souls, and Heros, which we must implore as porters, interpreters, administrators, mediators, but first of all him, who goeth to the Archetype God, who only is the utmost term of adoration; the other deities [deities] are as it were passages to that very God. Know therefore that adorations and vowes must with a pure and pious mind be principally made to that one only God, the highest father, King and Lord of all the gods. But when they shall come before to the inferiour gods, let the intention of the administration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour deities [deities], *Zoroastes* [Zoroaster], and *Orpheus* thought fitting that suffumigations and characters should be used; but when they are erected to the majesty of the supream [supreme] God, they must not in any wise; which also *Hermes*, and *Plato* forbid to be done. Whence *Hermes* to *Tatius*; This (saith he) is like to sacrilege when thou prayest to God to be willing to kindle frankincense, and such like; for (saith *Porphyrie* [Porphyry]) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean. Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is also required a certain assimilation of our life to the divine life, in purity, chastity and holiness, with a lawfull desire of that which we wish for; for by this means we especially obtain the divine benevolence, and are subjected to the divine bounty; for unlesse we, having our minds purged, be worthy to be heard, and also those things which we desire, be worthy to be done, it is manifest that the gods will not hearken to our prayers; whence divine *Plato* saith, that God cannot be bound by our prayers or gifts to do unjust things; therefore let us desire nothing of God, which we think uncomely to wish for: for by this means only, we see that very many are frustrated of their prayers and vowes, because that neither they themselves are Religiously disposed, nor are their desires and prayers made for those things which are well pleasing to God, neither do they know to discern in what order they ought to pray, and through what mediatours they ought to go to God; the ignorance of which doth very oft reduce our prayers and supplications to nothing, and causeth our desires and wishes to be denied.

Chapter lix. Of sacrifices and oblations, and their kinds and manners.

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these

sacrifices and oblations do yeld [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so *Michael* the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these *Lycophron* and *Hipponax* make mention; neither doth *Philostratus* relate things much different from these, concerning *Apollonius of Tiana* [Tyana] while he chased away the Pestilence from *Ephesus*. Moreover there were many kind of sacrifices and offerings, as *Agonalia*, *Dapsa*, *Farreationes*, *Hecatombe*, *Hostia*, *Hyacinthia*, *Armillustra*, *Janualia*, *Lucalia*, *Luperca*, *Munychia*, *Novendinalia*, *Nyctiluca*, *Palatialia*, *Pastillaria*, *Popularia*, *Protervia*, *Scenopegia*, *Solita*urilia, *Stata*, *Rubigalia*, *Fontanalia*, *Ormia*, *Parentalia*, *Inferiae*, *Consualia*, *Lampteria*, *Amburbia*, *Ambarvalia*, *Vivalia*, *Thyia*, *Holocaustomata*, *Orgia*, *Latialia*, *Dianetaurica*, *Bacchanalia*, *Trieterica*, *Liberalia*, *Cocytia*, *Cerealia*, *Thesmophoria*, *Adonia*, *Teonia*, *Laurentalia*, *Opalia*, *Palilia*, *Quirinalia*, *Vertumnalia*, *Gynaecia*, *Panathenea*, *Quinquatria*, *Diapalia*, *Diasia*, *Horma*, *Hormea*, *Nemea*, *Mytriaca*, *Palogygia*. And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to *Bacchus*, a Sow to *Ceres*, an horse to the *Sun*, an hart and dogs to *Diana*, an Ass to *Priapus*, a Goose to *Isis*, a dunghil-cock to the *Night*, a she-Goate to *Faunus*, a Bull to *Neptune*, a she-Goate to *Minerva*, a Bull to *Hercules*, a child to *Saturn*, a Sow with piggs to *Maja*, a Cock to *Aesculapius*: moreover they did sacrifice to *Hercules Gnidius* with scouldings and railings; there were also divers orders of Priests, as high priests, *Flamines*, *Archiflames*, *Phylades*, *Saelians*, *Hierophantes*, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vowes, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which *Porphyry* saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in the which he may receive the divine light; but eternal sacrifices (as *Heraclitus* saith) are certain cures of the soul, instituted by the most High Physician; for the evill spirit possesseth a man (as *Proclus* saith) even untill he be expiated by sacrifices;

therefore sacrifices are required to pacifie [pacify] God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Jesus [Jesus] Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood. There were also amongst the *Aegyptians* six hundred sixty six [666] kinds of sacrifices; for they did appoyn [appoint] divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will. And this is that which *Iamblicus* saith, that celestial bodies, and the dieties [deities] of the world have certain divine and superior powers in themselves, as also natural and inferior, which *Orpheus* calls the keyes to open and shut; and that by those we are bound to the fatall influences, but by these to loose us from fate. Whence if any misfortune hang over any one from *Saturn*, or from *Mars*, the Magicians command that he must not forthwith fly to *Jupiter*, or *Venus*, but to *Saturn* or *Mars* themselves. So that *Apuleian Psyche* who was persecuted by *Venus* for equalling her in beauty, was forced to importune for favor, not from *Ceres*, or *Juno*, but from *Venus* her self. Now they did sacrifice to each star with the things belonging to them; to the *Sun* with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to *Venus* with her animals, as a Dove, or turtle, and by her plants, as *Vervain*; as *Virgil* sings,

----- *Water bring out
With garlars soft, the altar round about
Compass, and burn fat boughs and frankincense
Thats strong and pure -----*

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being opportunely received, as by that religious oblation receiving it divinely confirmed and stronger. For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof. Moreover to the celestial and ethereal Gods white sacrifices were offered; but to the terestrial [terrestrial] or infernal, black: but to the terestrial [terrestrial] upon the altars, but to the infernal in ditches; to the aerial and watery, flying things: But to these white, to those black. Finally, to all the Gods and Demons besides terrestial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and ethereal, it is lawfull to eat, the extream [extreme] parts being reserved for God, but of the other not. Now all these the Oracle of *Apollo* hath expressed in these verses,

*A threefold sacrifice to th' Gods above.
White must be slain for them; for them below
Threefold also, but black for them; withall
With open altars Gods celestiall
Are taken, when th' infernal Gods require
Pits embru'd with black blood, and fill'd with mire;
And are not pleas'd but with a sacrifice
That's buried; but of th' aire the dieties
Delight in honey, and in wines most clear,
And that on altars kindled be the fire,
Require, with flying sacrifice, and white:
But of the earth the dieties [deities] delight
That earthly bodies should with frankincense
And wafers offered be in reverence.*

*But for the Gods that rule the sea thou must
Thy sacrifices lay on the sea coasts,
And on the waves cast the whole animal.
But to the dieties [deities] celestial
Give th' extream [extreme] parts, and them consume with fire;
What then remains thou maiest if thou desire
Eat up, and let the air with vapors thick
And sweet smelling drop -----*

These doth *Porphyry* make mention of in his book of answers, to whom the rest assent. For they say that these sacrifices are certain natural Mediums betwixt the Gods and men; which *Aristotle* affirming saith, that to sacrifice to God is in a man naturally. They are therefore they say, Mediums, which favor of the nature of both, and represent divine things analogically, and have with the diety [deity] to whom they are offered, certain convenient analogies, but so occult that a mans understanding can scarce conceive of them, which God, and the Dieties [deities] require in particular for our expiation with which the celestial vertues are pleased, and withhold themselves from execution of the punishment which our sins deserve. And these are (as *Orpheus* calls them) keys which open the gate of the elements and the heavens, that by them a man may ascend to the supercelestials; and the intelligences of the heavens, and the demons of the elements may descend to him. Now men that are perfect, and truly Religious need them not, but only they, who (saith *Trismegistus*) being fallen into disorder, are made the servants of the heavens and creatures; who because they are subjected to the heavens, therefore think they may be corroborated by the favour of the celestiall virtue, untill they flying higher be acquitted from their presidency, and become more sublime then they.

Chapter Ix. What imprecations, and rites the ancients were wont to use in sacrifices, and oblations.

Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldest pour upon it the vertue of thy high and excellent spirit, that by it we may obtain what we ask for. Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers. Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire. Lastly, when for expiation, or the avoyding of any evil, any sacrifice was to be made, it was said, As that animall dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity. Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he thai prays toucheth the altar with his hands; whence in *Virgil*,

*Those that in these words pray, and altar touch
Th' omnipotent doth hear -----*

And elsewhere,

*I touch the altars, and the middle fires,
And the Dieties [deities] beseech.*

Chapter lxi. How these things must be performed, as to God, so as to inferiour dieties [deities].

Every Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, *viz.* either because they are made to God only, or to inferiour dieties [deities], as angels, Stars, Heroes. In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of Scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of *Babel* in the confusion of tongues, *Sodom*, and *Gomorrha* in raining of fire, the host of *Pharaoh* in the Red-sea, and the like; adding to those some malediction out of the *Psalms*, or such as may be gathered out of other places of scripture. In like manner when we are to deprecate against dangers of waters, let us commemorate the saving of *Noah* in the flood; the passing of the children of *Israel* through the Red-sea, and Christ walking dryshod upon the waters, and saving a ship from shipwrack [shipwreck], commanding the winds and waves, and lifting up *Peter* sinking in the waves of the sea, and such like. But if a prayer be necessary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heros, there are many places offer themselves out of the old testament, where God is said to talk with men, promising in very many places Presages, and Revelations, besides the propheticall dreams of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, *Nebuchadnezzar*, in the old Testament, and the Revelation of *John*, *Paul*, in the new; also of holy Magicians, as *Helen*, *Constantine* and *Charles*; also of later Prophets, as *Methedius*, *Cyrillus*, *Joachim*, *Merlin*, *Brigitta*, *Mechtindis*, *Hildegardis*, the dieties [deities] of whom being piously invocated, render us oftentimes partakers of divine Revelations. Moreover we must invoke the sacred names of God, but those especially, which are significative of the thing desired, or any way applicable to it; as for the destruction of enemies we must invoke the name of Gods wrath, of the revenge of God, fear of God, justice of God, fortitude of God: but for the avoiding of any danger we most invoke the names of pity, defence, salvation, goodness, and the like. Moreover we must petition for and to the effecters of the thing desired, *viz.* such an Angel, Star or Heroe on whom that office lies, but observing that our invocation on them must be made with due number, weight, and measure, and according to the rules delivered concerning inchantments [enchantments]. For betwixt these there is no difference, but that inchantments are such as affect our mind, disposing the Passions thereof into a conformity to certain dieties [deities]; but prayers are such as are exhibited to any diety [deity] by way of worship, and veneration; and from the same root also may the manner of consecrations be taken, of which we shall in the next place speak.

Chapter lxii. Of Consecrations, and their manner.

Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, *viz.* the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or

instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, nriacles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this commemoration made, *viz.* because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of *Pharaoh* in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of *Sampson*, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invocating divine names suitable [suitable] to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to *Moses* in a burning bush, went before the children of *Israel* in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in *Exodus* the oil of unction & sweet perfumes, and sacred names suitable [suitable] to these, such as is the name *Christ*, which signifies annointed, and such as this, and that in the Apocalypse concerning the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be commemoration made of mount *Sinai*, of the Tabernacle of the Covenant, of the *sanctum sanctorum*, the temple of *Solomon*, and of the sanctification of the hill *Golgotha* through the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount *Tabor*, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring [inquiring] into holy writ by divine names, and profession of Religion for such things which may seem to be after a manner suitable [suitable] to this or that thing. As for example, if there be a paper, or a book having some of the mysteries which we should commemorate, as the tables of the ten commandments given to *Moses* on mount *Sinai*, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated. So if a sword be to be consecrated, we may remember out of the second of *Maccabees* there was a sword sent from God to *Judas Macchabeus*, that he should destroy the children of *Israels* enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must he bought; and in the History of *David* an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and *Apocalyps* [Apocalypse], as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like. And now let these things which have been exemplified concerning real consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood. But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, *viz.* when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or

expiated, as the rite of baptisme, confirmation, funerall, and such like. Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well reall as personall, as the things or persons are vowed or offered.

Chapter Ixiii. What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties [deities]; and of sacred times.

Now those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwells, whose name they are often said to hear. Whence it is read in *Exodus*: I will send my Angel who shall go before thee; observe him, neither think that he is to be despised, because my name is in him. So also mysteries are called sacred. For a mystery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or dispensed by the most high God himself; such as are those sacred names and Characters, which have been spoken of. So the crosse is called holy and mysterious, being made so by the passion of Jesus Christ. Hence also certain prayers are called holy, and mysticall, which are not instituted by the devotion of man, but by divine Revelation, as we read in the Gospel that Christ instituted the Lords prayer. In like manner certain confections are called holy, into which God hath put the especiall beam of his vertue, as we read in *Exodus* of the sweet perfume, and oil of anointing, and as with us there is a sacred fountain, and a sacred ointment; There is also another kind of holiness, whereby we call those things holy which are dedicated and consecrated by man to God, as vows, and sacrifices, of which we have spoken already: Whence *Virgil*,

*But Cesar [Caesar] with a tripple [triple] triumph brought
Into the City Rome, as most devout,
Did dedicate unto the Italian gods
An immortall vow -----*

And *Ovid* in his *Metamorphosis* sings thus,

*A feast was kept, wherein Aeacides
For Cicnus death with heifers blood did please
Propitious Pallas, when the entralls laid
On burning altars, to the Gods convaide
An acceptable smell; a part addrest
To sacred use, the board receiv'd the rest.*

In like manner the representations, resemblances, Idols, Statues, Images, Pictures, made after the similitudes of the Gods, or dedicated to them, are called sacred, even as *Orpheus* singeth in his hymn to *Lycian Venus*,

*The chieftains that the sacred things protect
Of our country, did for our town erect
A Sacred Statue -----*

And *Virgil*.

*O father, take the household gods, and hold
Them in thy sacred hands -----*

Hence divine *Plato* in his eleventh book of Lawes, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even

as the ancients did worship that Image of *Jupiter*, thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his immutable and constant power might be expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid from the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found. For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is Lord of all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the *Evangelists*, and such like things, which we find expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, *viz.* devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a supremem and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull and pretios [precious] things, as gold, silver, pretios stores, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the Gods; concerning which *Proserpina* beareth witness in these verses,

*Who ever did the brazen statues slight,
The yellow gifts of gold, or silver white,
Who would not wonder, and not say that these
Are of the Gods? -----*

The priests also are called sacred, and the ministers of the divine powers, and Gods, and they themselves being consecrated do both administer all the holy things, and also consecrate them, whence *Lucan*.

*The consecrated priests, to whom great power
Is granted -----*

And *Virgil* saith of *Helenus* the priest of *Apollo*,

*He praines [prays] for peace of th' Gods, and doth unloose
The Garlands of his sacred head -----*

Those holy rites are as it were certain agreements betwixt the Gods and us, exhibited with praise, reverence or obedience, by the means of which we very oft obtain some wonderfull vertue from that divine power, on whom such reverence is bestowed; so there are sacred Hymns, Sermons, Exorcisms, Incantations, and words, which are compounded and dedicated for the praises and divine services of the Gods, whence, *Orpheus* in a verse composed for the stars, saith.

With Holy words, now on the Gods I call.

And the primitive Church did use certain holy incantations against diseases and snf tempests, which we either pronounce praying to some divine powers, or also sometimes carrying them along with us, written and hanging on our neck, or bound to us, we obtain very oft some power from such a Saint,

which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterwards shall pronounce with the same purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labour, and work in vain; Thus not only by barbarous words, but also by *Hebrew*, *Aegyptian [Egyptian]*, *Greek*, *Latine*, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in *Iamblicus*, viz. *Osyris*, *Icton*, *Emeph*, *Ptha*, *Epies*, *Amun*; so in *Plato*, and amongst the Greeks, [Greek text omitted], so the Greeks call *Jupiter* [Greek text omitted] which signifieth to live, because he giveth life to all things; in like manner [Greek text omitted (*Dia*)] which signifieth through, because through him are all things made, so [Greek text omitted (*Athanaton*)], which signifieth Immortall; so amongst the Latines he is called *Jupiter*, as it were an adjuvant father, and such like, and also certain names are devoted to men, as *Eutychis*, *Sophia*, *Theophilus*, that is, prosperous, servant, dear to God. In like manner certain materiall things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at *Easter*, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings, and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcisms receive power to chase and drive away evil spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holy daies, and we the solemn dayes of our holy rites, alwaies to be reverenced with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those daies the commonwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of *August*, because that on that day they suffered that extraordinary blow at the Battle of *Canna*. In like manner all Postriduan daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of *June*, because on that day Moses brake the Tables, *Manasses* erected an Idol in the *Sanctum Sanctorum*, & the walls of *Jerusalem* are supposed to have been pulled down by their Enemies; likewise the ninth of *July* is a black day with them, because on that day the destructions of both the Temples happened, by this neason they are called *Aegyptian [Egyptian]* dayes, in the old time observed by the *Aegyptians*, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies [days], and the celestial dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestial bodies, but descendeth from the intelligible and supercelestial world, and being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joyned with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

Chapter lxiv. Of certain Religious observations, ceremonies, and rites of perfumings, unctions, and such like.

Whosoever therefore thou art, who disirest [desirest] to operate in this faculty, in the first place implore God the Father, being one, that thou also maiest he one worthy of his favour, be clean, within and without, in a clean place, because it is written in *Leviticus*, Every man who shall approach those thing which are consecrated, in whom there is uncleanness, shall perish before the Lord; Therefore wash your selves oft, and at the daies appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not hear that man (as *Porphyry* saith) who hath not abstained many dayes from venereous Acts; Be not thou coupled to a polluted or menstrual woman, neither to her who hath the Hemorhoideis [hemorrhoids], touch not an unclean thing; nor a Carkass [carcass], whence *Porphyry* saith, whosoever shall touch a dead man, may not approach the Oracles, perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou shalt wash, and anoynt [anoint], and perfume thy self, and shalt offer sacrifices: for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; *Let my prayer, O Lord, be directed to thee, as incense in thy sight*; Moreover, the soul being the offspring and Image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeal man, and by the which (as *Job* testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart, boyling [boiling] either through choler, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses. Further, perfumes, sacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparitions of desart [desert] places, and doth make them to come to you, to appear visibly, and obey you; and they pacify all spirits, and attract them as the Loadstone Iron, and joyn them with the elements, and cause the spirits to assume bodies: for truly the spiritual body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maiest more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to *Abraham* that he should come into the land which he would shew him; and *Abraham* arose and journeyed towards the south: in like manner, *Isaac* went to *Gerarath*, where he sowed & gathered an hundred fold, and waxed very rich: but what place is congruous to each one, must he found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and business, but always flie an unfortunate place: fortunate names also make things more fortunate: but unfortunate, unhappy; Hence the Romans in lifting their soildiers [soldiers] were wary, least that the first soildiers names should be in any measure unfortunate; and for payng tributaries, and mustring of their Armies and Colonies, they did chuse *Censours* with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So *Epidamus*, least that sea men going that way should suffer damage, they commanded to be called *Dyrachius*; for the same cause they called *Maleoton*, least he should cause some mischief, *Beneventus*; but they thought good to call *Lacus*, *Lucrinus*, for the goodness of the name being the most happy place of all: make election also of

hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the *Astrologers* teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testifleth, that the beginning of any thing may thereby be found out; even as *Sulla* the Astrologian foretold, that a most certain destruction approached *Caligula*, who asked him advice concerning his nature; *Metheon* the Astrologer foresaw the calamity of the wars which happened afterward to the *Athenians*, making an expedition against the *Syracusans*: to the same about to sail to *Sicilia*, *Meson* the Astrologer foretold a great tempest. *Anaxagoras* by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterward it happened at *Aegos*, a river of *Thracia*; on the contrary, *L. Tarnucius Firmianus* by the acts and fortune of *Romulus*, found both the time of his conception and nativity; the same man found out also the nativity of the City of *Rome*, by making the successes and fortunes of that City: so *Maternus* reporteth, that the beginning and Creation even of this world was found out by the events of things: For that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shelfishes, Crabs and Oisters [oysters] do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do observe the motions and times of the Moon; and *Euripus* in *Euboea*, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, viz. the 7. 8. and 9. day of the Moon it standeth still; and amongst the *Troglotides* there is a lake, which thrice in a day is made bitter and salt, and again sweet; moreover in the winter time, when all things wither and dry, *Penyroyall* [pennyroyal] flourisheth: on the same day, they say, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in *France* and *Italy*, and I know also the sowing thereof, viz. that a nut-tree, which seemeth dry all the year, on the Even of *Saint Johns* day doth produce both leaves, and flowres [flowers], and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing: moreover that times can yield some wonderfull power to artificiall things, the Astrologers in their books of Elections and Images do constantly affirm; and by this means, we read in *Plutarch*, That there was an image amongst the *Peleneans* made with such art, that what way soever it did look, it did strike all things with terroure and very great perturbation, so that no man durst through fear behold it; and we read in the life of *Apollonius*, that the Magicians of *Babylon* had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King. In the Iland [island] *Chios* there was the face of *Diana* placed on high, whose countenance appeared sad to those which caine in, but to those that went out, it appeared clearfull [cheerful]: In *Troas*, the sacrifices which were left about the Image of *Minerva* did not putrifie; In the temple of *Venus* at *Paphos*, it never rained in the court: If any thing was taken forth from the Tomb of *Antheus*, showers were powred down from heaven till that which was digged up, was restored into its place: In the tomb of King *Bibria* of *Pontus*, did arise a *Laurell*, from which if any one did break a branch and carry it on shipboard, quarrells would never cease untill it was thrown over. In the Iland [island] *Boristhenes*, no bird did haunt the house of *Achilles*: at Rome, neither flie [fly], nor dog did enter into the Palace of *Hercules*, in the oxe market. In *Olynthus* of *Thracia* there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died; I could bring even innumerable examples, and far more wonderfull then these, which Antiquity reporteth to have been done by the Art of images, and by the observation of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring more new things, and such as remain even to this time in some places, and I will joyn to these some artificiall wonders; for they say, that by the Art of images it cometh to passe, that at *Byzantine*

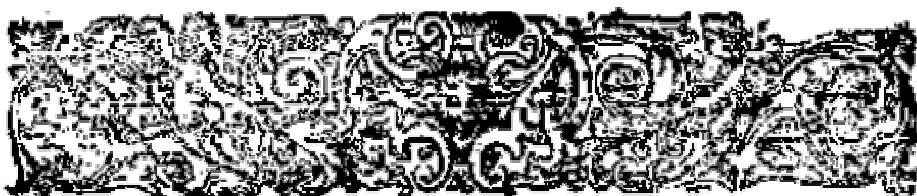
Serpents hurt not, and that Jackdaws flie [fly] not over within the wals [walls]; that in Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at *Venice*, no kind of flie [fly] doth enter the publike [public] houses of Barbers, that in *Toledo* in the publike shambles, one only flie is seen all the year long, of a notable whiteness: and we in the foregoing book have declared already both the fashions and times, by the observation of which, these things and such like may be done; moreover you ought especially to observe the vertue of speeches and words, for by these the soul is spread forth into inferiour substances, into stones, metals, plants, animals, and all naturall things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection: So *Cato* testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of *Tellus*, that it produce unusuall trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficall to them, their family, and neighbours; the Peacock also being commended, presently extends his feathers: but on the contrary, it is found by experiance that the hearb [herb] Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further, they which use witchcraft, kill trees by praising them, & thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: *Eusebius* declareth that by this means *Serapis* amongst the *Ægyptians* [Egyptians], did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in *Deuteronomie* [Deuteronomy], When you shall seek the Lord your God, you shall find him. Whence we read in *Mark*, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shal come to pass for you; and in *Matthew*, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaleth much, for *Elias* (as *James* saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three yeers [years] and six moneths [months]; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to *Tobiah*, prayer is good with fasting and alms; and we read in the book of *Judith*: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

Chapter lxv. The Conclusion of the whole Work.

These are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magickall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmas cannot be perceived but by a profound intellect, which when you

shall obtain, the whole science of the invincible magicall discipline will insinuate it self into you: and those vertues will appear to you, which in times past *Hermes, Zoroastes [Zoroaster], Apollonius*, and the others, who wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdnest, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre and fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his ignorance to me, or say that I have erred, or purposely written falsely and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many my erre and lose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

FINIS.



To the Reverend Father, and Doctor of Divinity *Aurelius de Aquapendente, Austin Fryar [friar]*; *Henry Cornelius Agrippa* sendeth greeting.

By those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which lye hid in darkness; I did presently rejoice, and do bless my self that I have entred into acquaintance with such a friend, with whom I may improve my gifts; And now (this hand-writing being my witness) I reckon you amongst the cheifest [chiefest] of my friends. But oh, who are your leaders that you follow, daring to enter into the house of *Dedalus*, from whence is no return, and of most dreadfull *Minois*, and daring to go through the watches, and commit your self to the sisters of destiny? Who are your masters that you are conversant about such huge things, daring to attempt to make a wandring diety [deity], stable, perfidious, faithful; and the most fugatious of all the gods to be more constant then *Adrastia*; Take heed that you be not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistible power of the Magical Art, of the prodigious Images of Astrologers, of the monstrous transmutations of *Alchymists* [alchemists], of that blessed stone, by which, *Mydas* [Midas] like, all metals that were touched are presently transmuted into Gold, or Silver, all which are found vain, fictitious, and false, as often as they are practised according to letter. Yet such things are delivered, and writ by great and grave Philosophers, and holy men, whose traditions, who dare say are false? Nay, it were impious to think that they were lyes [lies]. There is therefore another meaning then what is written in letters, and that is vailed with divers mysteries,

and as yet clearly explained by none of the Masters, and which I believe no man can attain to by reading of books only, without a skilfull, and faithfull master, unless he be divinely illuminated, as very few are. Therefore it is a vanity for any man that searcheth into the secrets of nature, to give himself to bare reading. For they that thus do, are, being ensnared in the gins of the exterior spirits, to whom it is given to rule, made dangerous slaves, not knowing themselves, and go back into the footsteps of their flocks, seeking without themselves, what they have in themselves. And this is that which I would have you know, because in us is the operator of all wonderfull effects, who knows how to discern, and effect, and that without any sin or offence to God, whatsoever the monstrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymists* [alchemists], and bewitching *Necromancers* can do by spirits. In us I say is the operator of Miracles.

*Not the bright stars of th' skie [sky], nor flames of Hell,
But th' spirit that these doth make, doth in us dwell.*

But of these I shall discourse more fully, but in your presence (for these things are not to be written, but to be infused by a few sacred words, and with face to face), and that when I shall haply see you. Now as concerning those books which you desire of me, some of them were sometimes in my custody, but now are not. But as for those books which you have of mine which were made in my youth, being intituled, Of *Occult Philosophy*, the two former of them were difficient in many things, the third is wholly imperfect, and contains but a certain Epitome of my writings. But I will (God willing) set forth the whole work, being made entire, and revised, reserving the key thereof for most intimate friends only, one whereof you need not at all question but that I reckon you. Farewell and prosper. From *Lyons* the XXIV. of *September*, Annoq; Domini. M.D.XXVII.

Unto the same Man.

By your courteous letters (most reverend Father!) I have seen, as in a glass, your whole mind, which I heartily embrace, and I would have you know that you shall be welcome to me beyond expression, and that you are seated deeply in my affections, and that I am such an one (I write this out of the abundance of my heart) as am not wont upon any occasion to forsake my friends. Wherefore that you may obtain the desires, which are no less then mine, I will hasten to come to you. When we shall come face to face, hear and speak with one the other, I know our friendship will be indissoluble, and endure for ever. But now concerning that *Phylosophy* [philosophy] which you require to know, I would have you know, that it is to know God himself, the worker of all things, and to pass into him by a whole image of likeness (as by an essential contract, and bond) whereby thou mayest be transformed, and made as God, as the Lord spake concerning *Moses*, saying; Behold, I have made thee the God of *Pharaoh*. This is that true, high *Occult Phylosophy* [philosophy] of wonderfull works. The key thereof is the intellect, for by how much higher things we understand, with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily, and efficaciously. But our intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper nature, cannot be united to these vertues (for like to like) and is in searching into these occult secrets of God, and nature, altogether efficacious; for it is no easy thing for us to ascend to the heavens. For how shall he that hath lost himself in mortal dust, and ashes, find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God, and live? What fruit shall a grain of corn bear if it be not first dead? For we must dye [die], I say dye to the world, and to the flesh, and all senses, and to the whole man animal, who would enter into these closets of secrets, not because the body is separated from the soul, but because the soul leaves the body: of which death *Paul* wrote to the *Colossians* [*Colossians*]: *Ye are dead, and your life is hid with Christ:* And elsswhere he speaks more clearly of himself. *I know a man, whether in the body, or out of the body I cannot tell, God knows, caught up*

unto the third heaven, &c. I say by this death, pretious [precious] in the sight of God, we must dye [die], which happens to few, and perhaps not alwaies. For very few whom God loves, and are vertuous [virtuous], are made so happy. And first those that are born, not of flesh and blood, but of God. Secondly those that are dignified to it by the blessing of nature, and the heavens at their birth. The rest endeavour by merits, and art, of which more fully when I see you. But this I will advise you, that you be not deceived concerning me, as if I at any time having received such divine things should boast of them to you, or should arrogate any such thing to my self, or could hope to have them granted to me, who hitherto have been a souldeer [soldier], consecrated with mans blood, having been almost alwaies belonging to the Kings Court, bound to a most dear wife by the bond of flesh, exposed to all the blast of inconstant fortune, and being crossed in my flesh, in the world, and worldly affairs, and therefore could not obtain the sublime gifts of the immortal God. But I would be accounted as a director, who waiting alwayes at the dores [doors], shews to others which way they must go. But as for my love to you, you are indeed a little deceived: I do not see how you are my debtor, seeing I have bestowed nothing upon you, only I am ready when occasion serves to bestow all things. So farewell and prosper. From *Lyons XIX Novemb. Anno Dom. M. D.XXVII.*

Henry Cornelius Agrippa sendeth greetings to a certain friend of the Kings Court.

The Ancients were wont to brand notorious folly with this proverb, *viz.* To bring Owls to *Athens*: but it is not a part of less folly, but of most great impiety, to send divels [devils] to hell. You know what I call hell, *viz.* that *School* of wickednesses, which with much displeasure I have elsewhere in its colours notoriously shewed the Court to be. But there was never so just an occasion of writing and of indignation given as now, if it were lawfull to treat of the whole business as I should, yet I cannot contein but give you an argument of it. Now therefore hear a thing both foolish and impious: There was sent for out of *Germany* with no small charges a certain master of Spirits, that is a Necromancer, who possesseth a power over spirits, that as *James* and *Jambres* resisted *Moses*, so he should oppose *Cæsar* [Cesar]; for they were perswaded by the father of lies, that he could foretel [forwtell] all things to come, and disclose all secret counsels, and manifest even the thoughts; moreover that he was endowed with so great power, that he could bring back the Kings childien through the aire, even as we read that *Habacuck* with his pulse was carryed to the den of Lions, and that he could do as *Elisha* did being besieged in *Dotham*, shew mountains full of horsemen and fiery Chariots, and a very great Army; moreover that he could find out and fetch up the treasures of the earth, and compell what marriages and affections he pleased, to break them off, and cure all desperate diseases, by a Stygian medicine, as a confirmed Hectick, a radicated Dropsy, Leprosy in the bones; and

*Who wisely can the Knotty gout soon cure,
And health even to the desperate procure.*

See where their faith is plaed, where their hope is reposed, who endeavour to subject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one *Magitian* [magician]; and seek for the preservation of a kingdom from Devils the enemies of publike [public] preservation; saying in their heart with *Ochozias*, there is not a God in *Israel*, let us go and consult *Beelzebub* the God of *Achron*, and as *Saul* speaking to the witch, saith, the *Philistins* [Philistines] fight against me, & God hath deserted me, and will not hear me, therefore am I come to you. What do they so much despair of God, that they have judged it requisite to desire aid of the Divels [devils]? is not this according to the word of *Iude* and *Peter*, to deny God and Jesus [Jesus] Christ our Lord and Saviour who hath redeemed us, and to bring upon themselves swift destruction? do they not treasure up for themselves the fierce wrath of the Lord who will send it upon them by evill spirits? are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the divel

[Devil], the father of lies, and hope for victory elsewhere than from the Lord of Hoasts [Hosts]? and further, this addeth boldness to this abominable worker of Idolatry and Sacrilege [sacrilege], that the Orthodox mother doth very much favour those things, and the authority of her most Christian Son is accommodated, and gifts bestowed out of the sacred pence; the Pillars of the Church, Bishops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaude this operation of Impiety, as the crowes the works of the Wolf. What greater wickedness have *Pharaoh*, *Balack*, *Saul*, *Ahab* with his *Jezabel*, *Ochozias*, *Nabuchadnezar*, *Balthazar*, *Senacherib* and the other worshippers of *Balaam*, committed? *Pharaoh* called forth his magitians [magicians] against *Moses*; they being convicted in the third plague, confessed the finger of God: but the King being obstinate through the ten plagues perished in the red sea; *Balack* the Moabite sent forth *Baalam* the Sorcerer that he should curse *Israel*, but God himself turned the curse into a blessing; *Balack* is cursed; what did the answers of *Samuel* or the witch profit *Saul*? was he not slain in the mountain *Gilboah*? *Ahab* and *Jezabel* being wickedly marryed together, did confide in the prophets of *Baal*, and according to the word of the Lord, a lying spirit went forth into the mouthes of all the prophets who promised prosperity to *Ahab* going up against *Ramoth Gilead*, but *Ahab* fell, and *Jezabel* was thrown down headlong, and the dogs did eat her: *Asa* a King of *Juda* is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physitian [physician]: have not they committed a greater sin, who leave God the saviour, and the wholesome vertues of nature, and seek for help of Satan? *Ochozias* did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy [die]. Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. *Zoroastes* [Zoroaster], *Diatharus*, *Croesus*, *Pompey*, *Pyrrhus*, *Crassus*, *Nero*, *Iulian* [Julian], what have they gayned by their *Magitians* [magicians] and Diviners, who falsely fained [feigned] prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follyes wont to bring destruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdomes, dive into counsels [councils], overcome Enemies, deliver captives, encrease [increase] wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publike [public] supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreat him to be gratiouis [gracious] unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call *Calomagia* or *Theurgia*, surely it is unknown unto these fooles and slaves of the Divel [Devil], for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent, and learned in the law of God, for their faiths sake; and whatsoever they shall ask they shall receive: so the Ravens fed *Eliah*, and at his prayers the earth withheld her fruits, the Heaven denied rain, and showred down fire upon the wicked: So the Ravens served *Elisha*, the Angels fought for him; rivers are passed dry-foot; the Lions laying aside their fierceness, and not regarding their hunger, fawn on *Daniel*, and the hot fiery furnace burneth not the children. These are not works of Necromancers and Sorcerers, nor of Devils, but of faithfull and godly men; for not the Divels [devils], but the spirit of God doth assist them: I confess there are some, (perhaps many) even at this time, who are very wise, and of wonderfull knowledge, vertue and power, and of a pure conversation, most prudent, and also disposed by age and strength, that they can very much profit the Commonwealth by their counsel and operations; but your courtiers contemn these men, as those who are very far from their purpose, who for wisdome have malice, guile and deceit; for counsel deceit, and craft for knowledge; guile, and perfidiousness for prudence. Superstition is in the place of religion, and God is blasphemed in afflictions: and what faith (as saith the Apostle) is perfected in weakness is contemned: but they run to the invocations of evil spirits. Every good man

is mocked at by them, bold hypocrisie is promoted, truth is accounted a crime; praise and rewards are reserved for foolishness and wickedness. O fools, and wicked, who by these arts would establish a kingdome, by which formerly most potent Empires have fallen, and have been utterly overthrown; Of whom it was truly spoken by *Jeremiah*, our Crown is fallen, wo [woe] to us because we have sinned: which I wish might not be so truly as fitly applyed to you. For truly that verse, the numeral letters being gathered together M.C.V.I. expresseth the year M.D.XXIV. wherein according to the account your King was taken at *Papia*: Did not ye see these things, and admire at them, which before they were done you judged impossible? And as yet you are proud, and obdurate in your affliction. You despise the prophets, and the threatenings of God are as tales to you. Behold it is at hand, and as yet you shall see, and feel the great things of God upon the whole earth, and shall tremble because the misery which you know not shall come upon you suddenly; Whither then will ye fly? Stand with your inchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby stronger. Will not that *German* Sorcerer that is sent for, save you, and make lying, Prophets, and prevail against the wrath of the Lord, and deliver you from evil? No, ye wicked, *No*, unless the Lord shall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of *Magicians* to suspend or change the sentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedness, then you may be freed from evil, as was *Nebucadnezar* [*Nebuchadnezzae*], who by the counsel of *Daniel* redeeming his sins by almes, and his iniquities by taking pitty [pity] on the poor, avoided the imminent wrath of God for a time, until in the Court at *Babylon* he with a proud speech recalled it back to himself again. *Achab* most impious, with his *Iezebel* [*Jezebel*], to whom the Lord threatned death by *Elias*, was, because he turned to God made again the word of the Lord to *Eliah*. Because *Achab* feared my face I will not bring the evill in his daies. The *Ninevites*, because by the Edict of the King and Princes they repented at the preaching of *Jonas*, were totally freed from the imminent punishment. *Esaias* brought this sentence to *Ezechias*, that he should set his house in order, because he should dy [die]; He praied [prayed] and wept, and was hesled, and fifteen years added to his life, for thus the Lord spake to the same man by the same Prophet, I have seen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of *Assyria* & this City, and protect it; So much could the conversion and prayer of this pious King do, who though he prayed for himself alone, yet obtained not only for himself, but also for the City and people; It is the Lord only who preserveth the King, and who giveth wisdome to the Kings Son; they ought to fly to this master, who seek salvation, and not to *Magicians* and Sorcerers: put on righteousness and fear of the Lord, you who desire prosperity: if the stability of a Kingdom be sought for; it is written; the just shall inherit the Land, the just shall be had in everlasting remembrance, he shall not be moved for ever; if security be sought for; They that fear the Lord shall not be afraid for evil tidings, but shall scorn all their enemies. If honour, and wealth be sought for; In his house are glory, and riches. If praise, and favour; The generation of the righteous shall be blessed: If power; He shall be powerfull on the earth, and his seed also. His strength shall be exalted in glory: If marriage, and prosperity of wedlock; His wife shall be as a vine flourishing on the house side, and his children as olive branches. If health of body, and strength; the Lord will not suffer his holy one to see corruption. Lastly, blessed is the man in all things that fears the Lord, who is unspotted in the way, who goes not into the counsell of the wicked, who takes pitty [pity] on the poor, and needy. For in an evil day the Lord shall deliver him, and shall not deliver him into the hands of his enemies. All the wicked shall see, and be vexed, and shall gnash their teeth, and pine away, their desire shall perish. Let this suffice for admonition. For I will not more curiously prosecute this matter, lest haply the evilness of the subject should provoke me to write more then is expedient. Farewel, from *Paris*, XIII of February, Anno M.D. XXVIII. after the Romane account.